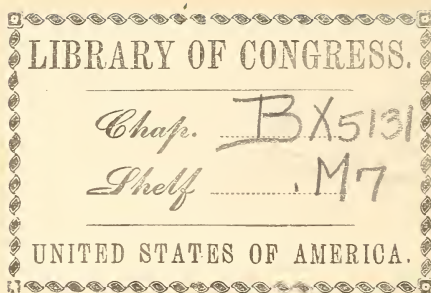


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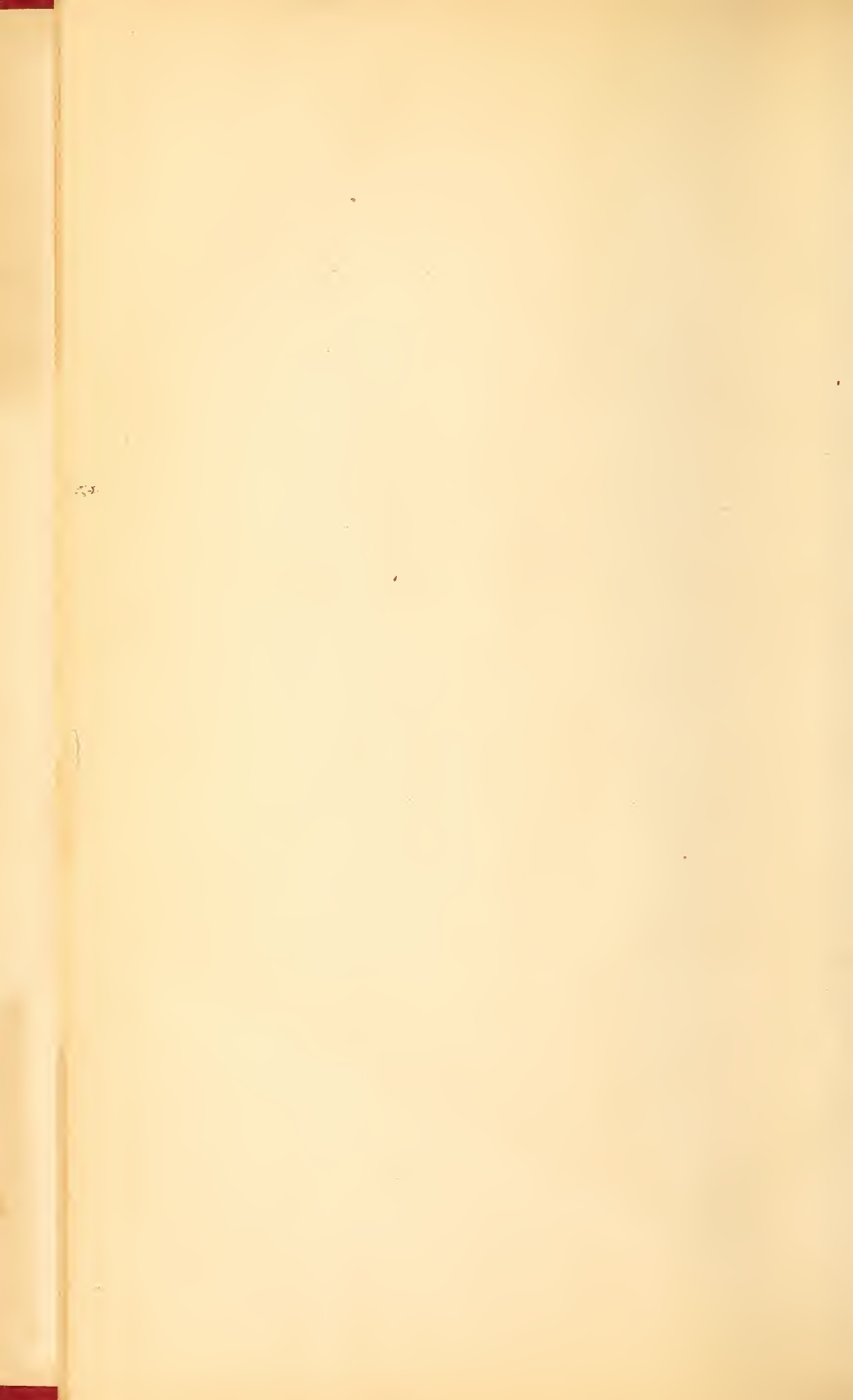
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THE
I D E A L
OF
THE ENGLISH CHURCH.
A SKETCH.

BY THE
REV. R. MONTGOMERY, M.A.
AUTHOR OF "LUTHER," "THE GOSPEL BEFORE THE AGE," ETC. ETC.

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"There is one BODY and one Spirit."—*Eph. iv.*  
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INTRODUCTORY NOTE.

THE following pages are, *in part*, derived from two of the Author's Theological Works, which are nearly out of print. The particular reasons for their publication need not be intruded on the reader. Let it suffice to say that, in the opinion of some competent judges, they contain the germs of those distinctive Principles, and the seeds of those glorious Doctrines, which the Reformed Church of England in the IDEAL of her own Constitution professes to maintain, and by the due ascendancy of which over the minds and morals of her children, her loyal adherence unto Christ will be best understood.

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THE
IDEAL OF THE ENGLISH CHURCH.

I.

A DISTINCTION TO BE REMEMBERED.

CHRISTIANITY according to the DIVINE IDEA, and Christianity according to its HUMAN EMBODIMENT, is to be regarded in a distinct manner. Unless this be done, we can never pay due reverence to the abstract glory of the one, or comprehend the palpable inconsistencies of the other. The necessity for this distinction may be proved instantaneously, if we compare the attributes of the believer as he is described in the letter of the Word, with the development of the same as bodied forth in the experience of life. In the former case a Christian is a ROYAL PRIEST, a HOLY PERSON, a PECULIAR PERSON. In him eternity hallows time, heaven approaches earth, and the moral glories of God's revealed character are seen to be reflected on the mirror of man's graces. Here all appears high and heavenly; nor can we yield ourselves to the descriptions of such a believer, as set forth by the Divine Spirit, without being elevated into a region of purity and a realm of privilege, far beyond the culture

of mere intellect to reach, and the aspirations of sentiment to attain. But when we revert to the latter case, and contemplate Christianity as unfolded in the erring forms of human discipleship,—alas! what infirmities and inconsistencies on all sides meet our view, and mortify our hopes! Nay, to such an extent does the contrast between the ideal of the Bible, and the actual of man, in Divine things, exist,—that perchance the infidel has derived stronger arguments against the Gospel from the frailties and sins of those who profess to be guided by its principles, than he has from the philosophy of those who have openly rejected it.

And now let us venture to assert, that we must proceed in analogy with the preceding distinction, when we come to reason on the faculties and functions of our Anglican Church. Estimated according to Her own IDEA, or theoretic Conception, as exhibited in Her Constitution, Liturgy, Creeds, and Articles,—we may proclaim with truthful modesty, that she approximates directly to the Apostolic platform. But when we examine Her positive influence and practical results, we must adopt a humbler tone, because we are then compelled to move within a lower range of observation. Were this distinction between our Church in the ideal and in the actual remembered, controversy would often be mitigated, and charity increased. However mysterious it may appear to us, man must acknowledge what God is pleased to allow,—namely, the incidental failure of moral remedies which His own wisdom hath appointed.

Let the spirit of the above considerations be remembered, and then the view which we are about to take of the NATURAL TENDENCIES of the English Church, will not be questioned by those who believe the transforming

energies of a spiritual life to be communicated through her instrumentality.

The Church, we know, is an ORDINANCE OF GOD, which is intended to direct the moral nature of mankind upward towards Divinity, and forward towards eternity. But against this, how vehement, multiform, and incessant are the counteractions with which she has to contend! Her office, indeed, is heavenly and sublime: to lift man out of the debasement of the senses and the passions into an ethereal region of sanctity and love; to hold ever before the purged eye of his faith "CHRIST AND HIM CRUCIFIED" AND GLORIFIED, as His faultless ARCHETYPE; and so to attract him off from earthly pursuits and finite good, to celestial pleasures and infinite perfections. Such we repeat is the duty of our Church: to this all her Rites, Sacraments, and Doctrines tend. But daily the British people are becoming more and more luxurious and sensually inclined; and so intensely secular, as to consider everything but Mammon, and manufactures, and incomes, something for poets and priests to admire, but not for the wise of this world to pursue. In one word, the practical habits of our country are growing ATHEISTICAL and UNSPIRITUAL. "The things that are *seen*" so pamper the minds of the majority with their incessant excitements, as to destroy all intellectual appetite for the calmer and deeper claims of "the things which are *unseen*." Here is the great antagonist of a spiritual Church—even the sad materialism and sinful luxury of the times.

In addition to opposing forces such as these, the Church has to contend against difficulties and dangers which beset her from the sad conflict which ECCLESIASTICAL PARTY at the present moment is promoting.

Yet, far from the English Churchman be undutiful words, unloyal thoughts, and unholy sarcasms. For if he looks on the past,—can he trace our Church from its apostolical planting through successive ages downwards, and mark how wondrously her Lord and Head hath protected, guided, chastened, and controlled her,—without prayers and presentiments of the deepest order? From what invasions hath she recovered, what shocks withstood, what persecutions overcome, what heresies silenced, and over what martyrdoms, fires, and fetters hath she triumphed? And who can contrast her unparalleled consistency at the Reformation,—when she REJECTED alike Roman falsehood and schismatic novelty, while she RETAINED Evangelic truth in combination with Apostolic order,—and not perceive “the good hand of God” upon her? And if with what she *has* been, he also reflects on what, under the promised guidance of her Divine Master, she may yet become,—even the Educatrix of nations and the great Ambassadors for Christ to the world’s Gentile myriads,—how can he view with any but a religious eye, every danger that threatens her catholicity, and every schism that would rend her unity?

While then the plotting Romanist, and his unnatural ally, the Political Dissenter, in combination with a miscellaneous rabble of Deists, Socinians, philosophic Infidels, Chartists, Socialists, and all who abhor the “things which belong unto Cæsar,”—while these are malevolently enraptured with the bare idea of our Church’s downfall, her faithful son will behold her warfare with reverence, sympathy, and prayer. He has not read history in vain; and therefore cannot be blind to the undeniable fact that our Church has ever been bound up with the solid glories, the substantial interests, and the per-

manent welfare of the Empire. To a great extent we may say, that with all her allowed faults, sins, and inconsistencies, and after a candid and full confession of her manifold short-comings, declensions, and carnalities,—yet has she been on the whole the peerless blessing of our country. For in so far as Her sacred function has been duly exercised, and her spiritual apparatus successfully applied, the Church of England has proved the spring of national piety, the root of public morals, the guardian of political liberty, the protector of social rights, and the universal sanctifier of every home she has visited, and every heart where her doctrines have been permitted to prevail. It is not then that a loyal Churchman is ready to say, with King James, “No Church, no King;” but more than this: he is convinced that if the national Church of these realms were overthrown, she would not be alone in her ruins; but around her prostrated temples and demolished shrines would lie scattered in awful waste, public religion, national morality, and private virtue.

The scoffing democrat indeed will wag his audacious tongue against her faults, and delight to expose what *he* calls her defects; and the Papist will be all alive to every seeming rent or threatened division in her unity, which appear to contrast her discords with that hollow unity his own apostate communion enjoys, under the headship of that antichristian invention, called a Pope. But in opposition to these mockers, gratefully may the true Catholic call to mind, that his beloved Church is not only associated with a “noble army of saints and martyrs;” but that whatever has made the name of Briton a talismanic word among the nations of the earth, is more or less connected with the doctrines she has professed, the

principles she has maintained, and the vast influences she has wielded. Religion, science, art, literature, and eloquence,—had not the Church of England been preserved, how different perchance would the inspiring history of these have been? In truth, as regards theological literature, by the confession even of her bitterest foes, she has, by her magnificent authorship, her profound erudition, and polemical masterpieces, laid the instructed intellect of mankind under an obligation which can never expire, while such a thing as spiritual appreciation remains. It is thus then, while he regards our Church as indeed the very apple of the nation's eye, the catholic Churchman will survey the agitations which now disturb her principles within, and also the perils which assail her security from without, with thoughts "too deep for tears;" and yet not with morbid dejection nor despair. He is taught by a consoling Volume which cannot err, that as a true branch of Christ's apostolical and universal Church, "He who keepeth our Zion will not slumber nor sleep," but indeed be "with HER always unto the end of the world." Nor let it be unremembered, that amid the dimness and perplexity of things in which we are now enveloped,—there is much of cheering promise, which demands from every patriotic believer the glowing acknowledgment of gratitude and praise. For besides what we have already suggested as material for thanksgiving, let the following FACTS be taken into account when we speak of our ecclesiastical condition. The extension of churches is proceeding at a glorious rate; district societies, headed by the clergy of their respective localities, are multiplied on all sides; diocesan schools are being numerously formed; our three great societies, the "Propagation of the Gospel," the Society for "Promoting Christian

Knowledge," and the "Church Missionary Society," are zealously at work, and spreading the triumphs of the Redeemer's truth and the infallible Word of God almost to the very confines of humanity: the English Episcopate is being established amid our colonial possessions and dependencies; on the magic soil of Palestine itself we shall soon have erected an Episcopal Temple, where the once crucified Jesus will be worshipped on Calvary's Hill, in the prayers and chants of our unrivalled Liturgy; popular education and means for instructing the infant poor are now engaging the devoted attention of our bishops and clergy;—and these surely are things for which we may well thank God and take courage! And let us append to this brighter view of our position another consideration; namely, that the savage yell which the unprincipled destructives of our day set up against the English Church, is a PROOF that with all their pretended scorn for her constitution and claims,—there is a Divine charm in her apostolic Orders, primitive Liturgy, evangelic Creed, Sacramental privileges, and catholic orthodoxy, beyond this world, with all its devilish wisdom, to contravene.

II.

ON THE IDEAL OF THE CHURCH AS TO THE GREAT
PRINCIPLE OF HER CONSTITUTION.

SINCE Christ is "the All in All," of true Religion—*may we venerate our own ecclesiastical mother*, THE APOSTOLIC CHURCH OF ENGLAND. Let the adherents of the Romish schism in this country pray for her downfall; let those, whose Papal yearnings for a spurious catholicity are not satisfied with our Church, strive to betray her interests, distort her doctrines, and abuse her services after a Jesuitical fashion; let the unbelieving radical imprecate curses on her powers and prerogatives, and the political Dissenter plot and scheme for her ruin; or, lastly, let the morbid victims of Trentine Theology, mutter their treason and whisper their dislike against her formularies and creeds:—but be it our privilege, as it is our duty, evermore to say, "Peace be within thy walls;"—when we "forget thee," may "our right hands forget their cunning!" And why should we not thus supplicate the God of heaven to protect our venerated Zion, when her Orders and Sacraments, her Rites and Ceremonies, her Services and Chants, her Symbols, Articles, and Homilies, do each and all, with unvarying fidelity and firmness, maintain this blessed doctrine,—that "Christ" is "All and in All." But in order to illustrate how truly she does respond to the theology of Scripture, let us venture to

Contemplate the great Principle of her Constitution.

Now as to the Episcopate, it would be quite out of the province of a transient allusion such as this, to repeat the inviolable arguments which learning, genius, eloquence, and piety have produced as evidence that the Church of

England is built "upon the foundations of apostles and prophets, Jesus Christ himself being the chief cornerstone." A DIVINE COMMISSION, authenticating all her agencies, inspiring all her privileges, and controlling all her responsibilities, is at once the basis of her claim, and the interpretation of her character. Holding fast a principle which is moveless as the throne of the Almighty, that *the Maker and the Master of the Church is Christ alone*, and that all power, authority, and administration, with regard to the channels of grace, are valid only as emanating from and acting *by Him*,—Episcopacy with her is neither a simple apostolical institution, which might be argued down by reasoning guess-work into a temporal arrangement; nor is it merely a rational inference from primitive antiquity; and still less is it the cold production of mean and miserable expediency;—but neither more nor less than *an express institute of our Lord Jesus Christ himself, as the Head of ministerial commission*.* "As my father

* The phrase "APOSTOLICAL SUCCESSION," from its vague and somewhat pliable meaning, is the source of much acrimony, ridicule, and controversy, in the popular writings of our day. But is there not one fundamental mistake at the root of all this confusion and bitterness? viz. has not the question, *What is essential to a canonical ministry*, as founded by our Lord, confirmed by his apostles, and continued with unbroken adherence up to the time of the Reformation, been confused with another, which is very distinct, viz. *What is essential to salvation*? Here is a double error constantly at work in this discussion. The one party argue, as if the commission of the clergy *could be* of human origination; and the other sometimes express themselves as if mere *episcopacy were* ABSOLUTELY essential to salvation. No wonder when these extremes meet that in the clash of the conflict truth disappears, and charity itself evaporates away. Meekly and truly did the late Bishop Hobart state the distinction, when thus speaking of the sacred and spiritually-minded Churchman,—“He presumes not to arraign the fitness of the peculiar constitution of Christ's

sent me, so I send you." In these syllables are enshrined the true and living elements of whatsoever constitutes *Evangelic Churchmanship* in the Church of England. Ordination to ecclesiastical offices, and the administration of the means of grace, together with their adjuncts, de-

mystical body, wisely and humbly judging that the Divine personage who came to save the world knew by what institutions this all-merciful object was to be best accomplished. *So far, indeed, from CONFINING SALVATION to a state of visible union with Christ's mystical body, he extends the benefits of the Redeemer's merits and grace to the PIOUS and SINCERE of all sects, and of all nations."*

In reference to what may be legitimately inferred from the phrase "Apostolical succession," the following quotation from Bishop Hall, and also from Field, will be found full of pertinency:—"These (*i. e.* the apostles) great ambassadors of Christ sustained more persons than one. They comprehended in themselves the whole hierarchy: they were Christians, presbyters, bishops, apostles. So it was they were apostles immediately called, miraculously gifted, infallibly guided, universally charged. *Thus they had not, they could not have, any successors.* They were faithful Church governors, appointed by Christ to order and settle the affairs of his spiritual kingdom, and therein (beside the preaching and baptizing common to them with other ministers) *to ordain a succession of the great administrators of His Church. THUS they were, would be, must be, succeeded.*"—(Episcopacy by Divine Right, parts 2 and 3.)

"The divines doe note that there were foure things proper and peculiar to the apostles, and not communicable to any other of the ministers of Christ, appointed by Him for the gathering of his saints. The first was *immediate vocation*; the second, *infallibility of judgment*; the third, *generality of commission*, to doe all things pertaining to the minister of salvation, in all places, towards all persons: the fourth, the speaking in all the tongues and languages of the world, the knowledge of all secrets, and power to confirm their doctrine by signs and miracles, and by imposition of their hands, to give the like miraculous gifts of the Spirit to others. * * * * And as these things were reserved as proper and peculiar unto the apostles, and not communicated to any other in their time, so are they not passed over to their

pendencies, and connexions, may all be traced to this as their pure and only fountain. Mere human will can no more create a minister than it can create a Redeemer; the power in the one case and the Person in the other are inseparable. "All power is given unto ME in heaven and earth. Go ye, **THEREFORE**, and teach all nations (i. e. *disciple* all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever *I have commanded you*: and, lo! I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD." What power St. Paul considered this commission to mean and to convey, his Epistles to Timothy and Titus amply unfold: *e. g.* among other decisive passages, weigh the following:—"I charge thee before God, and the elect angels, &c., &c.—*lay hands* (Acts vi. 6; xiii. 3) *suddenly on no man* (1 Tim. v. 21, 22): the things which thou hast heard of me among many witnesses, the same COMMIT THOU TO FAITHFUL men, who shall be able to teach others also." (2 Tim. ii. 2.) "For this cause left I thee in Crete, that THOU shouldest set in order the things that are wanting, and ORDAIN ELDERS in every city, as I HAD APPOINTED THEE." (Titus i. 5.)

And now let us select from an immense "cloud of witnesses" to the Divine origin of Episcopacy, three. The first is Hooker, who, in the fourth section of the

aftercomers by succession; but instead of immediate calling, we have new succession; instead of infallibility of judgment, the direction of their writing, guiding us to the finding out of the truth; instead of general commission, particular assignation of churches to rule, and parts of Christ's flocke to feede; instead of miraculous gifts, and the apostles' power to confere them, a settled course of schools and universities, fitting men for the work of the ministry, &c.—*Field on the Church.*

Preface to his almost inspired work on "Ecclesiastical Polity," thus challenges the admirers of Genevan novelties.—"The government against which ye band yourselves has been observed every where throughout ALL GENERATIONS AND AGES OF THE CHRISTIAN WORLD, NO CHURCH EVER PERCEIVING THE WORD OF GOD TO BE AGAINST IT. We require you to find out but one Church upon the face of the whole earth that hath been ordered by your discipline, and hath not been ordered by ours, that is to say, by EPISCOPAL REGIMENT, since the time that the blessed apostles were here conversant." Our second witness is Jeremy Taylor, who, in his "Introduction to Episcopacy Asserted," thus delivers himself. "The catholic practice of Christendom for 1600 years is so insupportable a prejudice against the enemies of Episcopacy, that they must bring admirable evidence of Scripture, or a clear revelation proved by miracles, or a contrary undoubted tradition apostolical for themselves, or else hope for no belief against the prescribed possession of so many ages." Our last testimony is from Bishop Hobart's "Apology for Apostolic Order." The discernment and sobriety of his words will not be denied even by those who may question his argument.

"Episcopalians do not contend that in AN EXTENSIVE AND UNQUALIFIED SENSE there is any form of Church government of DIVINE RIGHT. Church government is often applied, by Episcopal writers, in a confined sense, to the orders of the ministry, and in this confined signification Episcopal government is of Divine right; but in a more extensive sense, Church government excludes the particular organization by which ecclesiastical power is exercised, and discipline is administered, and the rights and ceremonies by which public worship is conducted. In

this extensive signification, Episcopalians maintain that there is no precise form of Church government of Divine right; the organization of ecclesiastical authority, the forms of discipline, the rites and ceremonies of public worship, they maintain are not laid down in Scripture, and therefore by common consent and authority they may be altered, abridged, enlarged, amended, or otherwise disposed of as may seem most convenient for the edification of the people."—*Preface to American Prayer-Book.*

"The single point for which they contend is, that Episcopacy was instituted by Christ and his Apostles; that the three grades of ministers—bishops, priests, and deacons, with their appropriate powers—are of Divine and Apostolical institution."

"The GOVERNMENT of the Church, therefore, is evidently not to be identified with its MINISTRY. The former, as including discipline, rites, and ceremonies, may be altered by human authority; the latter can only be altered by that Divine authority which originally instituted it. If we change the distinctive grades and powers of the ministry, and take power of ordination from the hands in which it was originally vested, we MAKE THE MINISTRY OF HUMAN INSTEAD OF DIVINE AUTHORITY!"

Nor let those who are accustomed to take low views of the ministerial Commission imagine, that to maintain the Divine origin of Episcopacy is the sign of an earthly mind, and the symbol of a bigoted heart. On the contrary, churchmen who value Episcopacy rightly, thereby intend not to gratify the vaunting pretensions of man, but to reverence what they believe the *official mind of the Holy Ghost*, touching the orders, sacraments, and ordinances of His Church. And should these remarks meet the eye of

a sectarian objector, who is so uncharitable as to assert that a love for Episcopacy and an experience of spirituality are incompatible in the same person,—we hope he will read the following death-scene of Hooker, as described by his exquisite biographer. Here at least is one proof how a man can maintain the scriptural IDEAL of Office in the Church, and yet lie in humble and heavenly self-renunciation at the foot of the Cross.

“The doctor left him at night, with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse, which gave the doctor occasion to inquire his present thoughts; to which he replied, “That he was meditating the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven; and, oh! that it might be so on earth!” After which words he said, “I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by His grace, loved Him from my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him and to all men; yet, if thou, oh! Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me: for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time! I submit to it! Let not mine, O Lord, but let thy will be done.”

III.

ON THE IDEAL OF THE CHURCH AS TO RITUAL FORMS
AND CEREMONIAL EMBLEMS.

IN the religion of Jesus Christ there is a body of visible Forms and a soul of invisible Principles, which respond to the twofold attributes which compose our human nature, even that of material flesh, and immaterial spirit. And in what does the perfection of practical devotion consist, but in maintaining an harmonious counterbalance between these parts of our religion, and these properties of our nature? When is the life of faith more fruitful, and the science of our worshipping souls more heavenly and complete,—than when it yields to our SENSES such a proportion of outward rite as they require, and to our SOULS such an amount of inward doctrines as they need? The *entire man* is redeemed by Christ, and therefore the *entire man* must worship Christ. But how can the Saviour be adored by our human entirety, and a religion *commensurate* with our entirety be put into action? Consequently a liturgy exclusively spiritual, would be altogether *unsuited* to man in his earthly condition as an embodied soul. Were it all viewless spirit, what would become of his sensible faculties? Were it all visible form, what would become of his spiritual faculties? But let him be provided with a religious apparatus responsively adapted to meet the distinct requirements of his compound nature, and the whole humanity is then supplied with a sacred nourishment suitable to its weaknesses and wants.

In theory, of course, few will deny these observations to be grounded on a correct interpretation of Christ's

religion and man's need. But, alas! in practice, how often have the Church and her children violated the harmony which the Redeemer hath established between His faith and our faculties.

In every age a bias of disturbing prejudice hath dislocated the proportion which HE designed ever to be preserved between the body and soul of Christianity, and the body and soul of the Christian. Sometimes this bias has tended to a religion exclusively *ad extra*, or one of embodied rites; and again in another period the bias has inclined to a religion exclusively *ad intra*, or one of internal experiences. Thus, more or less, there has ever been (especially since the Reformation) a great contention where there ought to have been a glorious concord. One class of theologians have unwisely separated the means too far from the end in reference to salvation, and the result has been—*ritual formalism*. Again, another species of theologians have separated the end too far from the means, and the consequence has been—*spiritual fanaticism*. In either case this is indeed to be sorely lamented, as tending not more to dishonour the wondrous perfections of the Redeemer's economy, than to disturb the proportions of man's being. Would that the *VIA MEDIA*, along which apostles, saints, and martyrs walked in fraternal unity and loving concord, towards their common heaven, had been reverently kept! This indeed is at once the primitive, sincere, and catholic way. This is a path which verges neither to the right hand nor to the left; which tends not to one extreme or to another; but leads man by a direct line straight towards his final home. "What GOD hath JOINED together let not MAN put asunder." (Matt. xix. 26.) Here is a due regard for the *use of means* as connected with an end; and what

“God” hath put asunder let “not man” “join together;” here is also a right esteem for the *end* as *distinct* from the means.

Extremes on this point, as in most others connected with our relative acts, are to be avoided. External forms, sacramental ceremonies, and symbolic observances can never be despised by a soundly spiritual mind. The decent pomp, the ordered rite, and all the expressive adjuncts of public worship, will ever assume a holy importance in the hearts of those who, while they remember “God is a Spirit,” recollect man hath a body likewise. Convinced on the one hand that the *mere excitement* of the senses is not religion, they are equally assured on the other, that to *enlist them on the side of religion*, is both wise and necessary. No thinking person therefore, who has really studied the constitutional requirements of human nature, will presume to ridicule those auxiliary influences of religious forms and rites, which the Divine Architect of that nature intended for the Church’s visible edification and uniting bond.

But when the exterior functions of religious worship are lauded to an extravagant height, and all the complex minutiae of a most fatiguing ritual are enforced upon worshippers, as if the seeds of the soul’s eternity were enclosed within them—or when that which is but an *instrumental means* is magnified into a *final aim*,—then it is that the instinctive pharisaism of our fallen nature is unwisely and unsafely flattered. Nothing, we venture with sacred confidence to assert, but the popish bigotry of a petty mind will dispute this opinion. When the *sensible* is allowed to *overwhelm* the spiritual in Christian worship, the Almighty seems to retire behind the thick veilings of rites, and sensual drapery of forms; the fer-

vour of a God-realizing devotion begins to evaporate, and the rational worshipper of a spiritual Jehovah is in danger of being transmuted into a kind of liturgical machine, who blindly worships "*he knows not what.*"

But perhaps the true and only rectifier of our conceptions touching the principles and proportions of sacred worship, as offered by the whole man, is this sublime fact that,—CHRIST is "*IN ALL*" *the ordinances of true religion.* When we say this, our meaning is, that He is in them one and all, as their SUPREME END AND OBJECT; so that if ceremonial institutes and religious acts be followed and performed without a distinct reference unto the Redeemer as the soul and substance of their significance and effect—they are ritual mockeries and nought beside. To render this more plain, let us in theory imagine Christ to be extracted OUT of our religious forms; or let us suppose something else to be *substituted* in His holy place, and then,—what description shall we give of symbolic worship and liturgical rites? For instance, let us consider SACRAMENTS, SERMONS, and PRAYERS, and if Christ be divorced from them, what have we left but an emblematic skeleton, an intellectual homily, and a fruitless supplication? For what are Christian sacraments but signs and seals of our incorporation into CHRIST and His Church? What are Christian sermons but exhortations to bring us into the love and likeness of Christ? And what are Christian prayers but adorations to the Trinity, offered by the faithful that CHRIST may become theirs and they become CHRIST's, for ever? Thus too with all the subordinate rites and subsidiary ceremonies of the Church,—CHRIST is at once both their Alpha and Omega, their first principle and their last end. Indeed even as the ritual of ancient Judaism would be a libel on the

Divine wisdom, if Christ were not the predestined antetype, to Whose Person and Merits all its shadows referred,—so would the liturgy of modern evangelism be a satire on human necessity, if Christ were not realized there as ruling “IN” and over “ALL.”

But if a SUBSTITUTION of something else instead of our Lord Christ, as the terminal glory to which all ceremonial ordinances and institutes tend, be imagined,—we shall find in this case likewise our religion to be a hollow name and little more. Now that, to a great extent, in practical effects such a substitution does take place will scarcely be denied: and therefore it can never be “out of season” for the minister of Christ to impress on his own conscience, and on that of others whom he can influence, that unless we are “looking unto Jesus” in the glass of the ordinances, we are really deceiving our souls. As believers, we are “predestinated to be *conformed to the image of His Son* ;” and this Divine conformation of man unto Christ through the power of His Spirit, is the grand achievement which the instruments of grace are designed to complete. Unless then HE who is the life and light of our redeemed nature, be ever adored as the central inspiration of all rites, ceremonies, and sacraments,—we may be ritualists, but we are not Christians; we have an abstract creed, but not an embodied Christ; a doctrinal religion, but not a Personal God. Let us then be thankful that the services of our Church warn us against substituting any of the following ends for a spiritual conjunction with HIM whose we are, and whose name we bear. (1.) The regalement of the senses by the bland attractions of music, sculpture, architecture, and painting. (2.) The excitement of the emotions, by the power and pathos of moving appeals and high-wrought

arguments. (3.) The morbid gratification of an exacting mind, which loves to feed on doctrines, while the heart is famished for want of moral nutriment. (4.) A zeal for an article of orthodoxy, which is content with terms that adorn the head, rather than truths which influence the life. (5.) A providential regard for the good opinion of the world and the gracious esteem of friends, both of which would be endangered were we to neglect our Church and her observances. (6.) The indolent pleasure of yielding to a mere habit in coming to the Lord's house on Sundays. (7.) A legal desire to propitiate God by a regular discharge of religious duties, rather than by faith and repentance through Jesus Christ. (Lastly.) A pharisaic complacency in the ritual discharge of Sabbath duties, as if going to church and going to heaven were synonymous.—Numerous others might of course be adduced, but assuredly *these* are among some of those false ends and deceitful lures which thousands pursue, and by which thousands are beguiled, in bringing their souls and bodies under the commingled power of Church doctrines and ordinances. Through the guidance of God's Holy Spirit, the only remedy for this suicidal fraud is, the prayerful acknowledgment of Christ as being "IN ALL" the institutes of religion, as their only pure and perfect END. Therefore, both in public worship and in private adoration, let us ever keep this sublime object before our conscience,—namely, a *conformity* unto Christ by grace on earth, that we may hereafter have a *communion* with Christ in glory above. The means are *for* the end; let us not reverse the matter, and treat the means as though they *were* the end: moreover, as God hath allied certain ends *with* corresponding means, let us not presume to reach the one, while we are mad enough

to despise the other. Above all, let us remember that—"as IN ADAM all die," so it is not by forms, fancies, or feelings, but by being vitally and spiritually "IN CHRIST, we are made alive." Compared with this, all the formal outworks of religion, however orthodox and sincere, are fond dreams and futile delusions. And to prove that we do not overrate the distinction between a religion externally kept, and a Christ internally experienced,—let us hear the sentiments of one, whose oriental richness of taste and luxury of imagination rendered him peculiarly open to all the fascinations of artistical effect, in the Church he loved. "It is but an ill sign of holiness when a man is busy in troubling himself and his superior in little scruples and fantastic opinions about things *not concerning the life of religion or the pleasure of God, or the excellences of the Spirit*. A good man knows how to please God, how to converse with him, how to advance the kingdom of the Lord Jesus, to set forward holiness, and the love of God and of his brother; and he knows that there is no godliness in spending our time and our talk, our heart and our spirits, about the garments and outsides of religion; . . . and he that for that which is no part of religion destroys religion, is a man of fancy and of the world; but he gives but an ill account that he is a man of God and a son of the Spirit."—(JEREMY TAYLOR'S "Via Intelligenciæ.")

IV.

ON THE IDEAL OF THE CHURCH AS TO HER PROTESTING
CHARACTER.

WE may as well renounce the name of MEN, because some people who bear it are brutal, base, and unbelieving, as reject the title "Protestants,"—because sects of different enormity arrange themselves under its nominal shelter. Secondly; we assert that GENUINE PROTESTANTISM has no more to do with BARREN NEGATIVES than it has to do with POSITIVE DELUSIONS. On the contrary, it asserts positively, broadly, and intelligibly, an actual creed and a defined theology; because it is rooted in this doctrine which came directly from the throne of the Almighty,—viz., *every single man is a responsible unit, whom the Incarnation and Redemption by Christ has brought into an individual and independent position before God.* The grand idea, the central principle and leading power of what a catholic Churchman means by his Protestantism, is involved in this,—God hath commanded EVERY MAN TO BELIEVE, REPENT, and be RECONCILED UNTO GOD PERSONALLY, as a single and accountable agent. Now the Church, as a BODY, cannot be to this or that individual what by an absurd fiction the Romish apostacy presumes itself to be,—a kind of SPIRITUAL PROXY for her members; as if in fact, she were a repentant, believing, and praying MACHINE to represent her people. Moreover, supposing we are right in saying that a belief in justification by faith, election, and the Word of God as the supreme rule of faith, to be one of the primary elements involved in the Reformation,—with what decent regard to truth can it be asserted,—sound Protestantism is nothing but a barren NEGATIVE? Again; the word "Protestant" has

many shades of meaning which ought not to be confounded. It may, for instance, refer to certain princes in Germany who signed a memorable "PROTEST:" sometimes, it has been applied to political Dissenterism and rationalistic theology; occasionally, civil rebellion has borrowed the name: moreover, in our country, it has been chiefly employed to signify our ecclesiastical PROTEST against the abominations, idolatries, and delusions of the Roman communion. But the term "Protestant," as used by SOUND CHURCHMEN, is employed in the pregnant sense which Jeremy Taylor perchance meant, when speaking of our Church he made this striking remark,—"*PROTESTANT IS HER NAME, AND CATHOLIC HER SURNAME.*" Hence, all this fastidious horror at the word "Protestant" is one of those affectations of a school in a pedantic *caste* of men who *call* themselves "Catholics,"—which no Christian who values sobriety and discernment should indulge. THE ORTHODOX PROTESTANT IS A SOUND CATHOLIC; AND THE ORTHODOX CATHOLIC IS A SOUND PROTESTANT: the two elements in both are distinct and different, and yet not opposites or contraries. Protestantism and Catholicism are two principles equally required to the perfection of an apostolical Church; and ought to be allowed to co-operate in peaceful harmony towards one common good, and glorious consummation. By the one, man's RESPONSIBLE DISTINCTNESS, as singly and personally the subject of electing grace and spiritual life in Christ Jesus is mainly understood: but by the other man's CORPORATE STATE, or sympathetic alliance with an ecclesiastical "BODY" or "KINGDOM," is intended. Nothing therefore can be more unphilosophical and unscriptural, than to array these two principles of Protestantism and Catholicity in battle *against* each other.

One might as well complain of the centripetal and centrifugal forces in astronomy, without which, in *combined action* we know there would be no revolution of the planets round their central orb. And need we add, that in OUR CHURCH there is an ample provision both for the element of Protestantism and the element of Catholicity to act, in their conjunct and correlative order? In our creeds, articles, litany, and sacraments, man, both in his individual responsibility, and in his collective capacity, is perpetually supplied with motive, and instructed by doctrine. And we may further add, that the Romanizing party in their rancour against a term which the noblest and the most accomplished of English Churchmen have adopted,—are as ignorant of man's real constitution, as of the Church's true perfection. For look at man when under the principle of INDIVIDUAL LIFE alone,—and see how selfish, isolate, morbid, and uncharitable he becomes! His *own* taste, pleasure, enjoyment, and aggrandizement, form the pivot on which his exclusive heart revolves. On the other hand, regard man when absorbed *altogether* into the COLLECTIVE LIFE of an ecclesiastical corporation,—and mark how the spirit of a manful independence wanes within him; how soon all mental energy and moral force begin to languish; till at length he terminates in becoming little more than a minute portion of PASSIVE EXISTENCE, in the vast mechanism of an ecclesiastical constitution. Thus then, whether you look at the nature of man or the constitution of the Church, the blended action and harmonizing presence of *both* Protestantism and Catholicism are alike required for the perfection of either. Protestantism is not therefore the mere CONTRADICTION of the Pope's lie, but the ASSERTION of God's truth also.

V.

ON THE IDEAL OF THE CHURCH AS TO INDIVIDUAL AND CORPORATE LIFE.

THE Redeemer is the "HEAD OF EVERY MAN." But is that ALL we intend by believers in Christ? Are we only to select that part of his revelation which leads to PERSONAL EXPERIENCE, and neglect all the rest which authorizes and endows SOCIAL COMMUNION, as an essential element in apostolical religion? And it is precisely at this point so many of our brethren break down; and are utterly incompetent to contend with those who not only believe that Jesus Christ founded a RELIGION for man, but also organized an EXPRESS SOCIETY, to be administered by POSITIVE LAWS, and expressed by FIXED RITES, DEFINITE SACRAMENTS, and CEREMONIAL ACTS,—THROUGH WHICH HIS revealed system of faith and doctrine should act itself out upon the hearts and consciences of men. The Christianity therefore of Christ is not simply a spiritual INFLUENCE felt by the individual believer; but it is also an INCORPORATED MEMBERSHIP with an UNIVERSAL BODY, or KINGDOM of fellow-partakers in this influence; and which influence is itself a life dispensed over the whole body from ONE HEAD, Jesus Christ. It seems therefore that it is *not* according "to the mind of Christ" that our religion should be *nothing more* than personal experience, or individual life, however spiritual, holy, and rapt it may be thought; but that we should be "joint heirs" of Him, and be compacted into ONE BODY of communing hearts and minds, where the selfishness of THE INDIVIDUAL will be counterpoised by the corrective law of THE SOCIAL life of Jesus. Now we fear the root of all secta-

rian errors lies in this: namely, that although Christ leaves man no choice for his *religious system*,—he does permit him to choose ANY FORM by which that system can be DEVELOPED. In other words, Sectarians think the external and the formal in Christianity are *nothing*; and that the internal and spiritual are *all*. Hence as a natural consequence, they practically deny that Jesus Christ established a VISIBLE CORPORATION, or EXTERNALLY ORGANIZED CHURCH on earth; and conclude that if a man belong to that ecclesiastical invention, that anomalous ideal, and imaginary home of all the sects and schisms under the sun, yeleft some INVISIBLE CHURCH!—why he believes all which the Gospel requires. Now we enter our protest against this; we solemnly and in the name of Zion's crucified and crowned King, appeal against this theory, as equally opposed to the GLORY OF THE REDEEMER and the WELFARE OF THE REDEEMED. On the contrary, so far from believing that a man may choose what he *calls* "his Church," even as he may select his residence; or from thinking that the visible Church is nothing more than a voluntary adherence of separate and independent units into any ecclesiastical organization *they choose*;—we are convinced that as certainly as Christ revealed a system of DIVINE TRUTH, so certainly did He authorize personally and by His apostles, a POSITIVE INSTITUTION through which that truth might be applied. To enter on this at full, is here out of the question; but inasmuch as our Lord's allusion to a "KINGDOM" in his sermon to Nicodemus involves this; and as the great controversy of the day turns on this very point,—we shall just intimate the heads of an argument, for a reply against those sectarian dispositions which deny the social, in order to protect the individual life, of the Church.

1. The SIGNS of God intending Humanity to exist under the mode of a spiritual constitution are not confined to Scripture; but may be evidenced by the fact that every human being who comes into the world, enters it under the LAW of RELATIONSHIP; hence the family constitution is an eloquent symptom of God's intention that man should not exist for *himself* alone. In like manner, we may reason from the fact that NATIONAL COMMUNIONS exist; which are also signs of some universal and positive institutes, designed to *limit* the indulgence of individuality; and which institutes moreover *do* exist whether man wills it or not.

2. A Church *absolutely* invisible *on earth*, would seem to be a mere creation of the intellect, which can have no objective reality in this coarse and actual world. Even the sect called the Quakers,—who more than any body have desired to live upon THE IDEA of an internal or unseen Church,—have been *compelled* to use some visible tokens and outward signs wherewith to CONNECT themselves with the world and with one another.

3. We demand where the visible Church, as *essentially* distinct from the invisible, is *recognised by the Bible*? Indeed, so far as we have read the Scripture, we can only detect ONE CHURCH OF THE LIVING GOD FROM THE BEGINNING,—“the ground and pillar of the truth.” When Churches are spoken of in particular, the distinction is geographical, and the plurality altogether a thing of local definition.

4. Although it be manifest that, when we compare the magnificent privileges and mysterious endowments which Scripture attributes to the “Body of Christ,” with its present characteristics,—we are appalled by the hideous and unholy contrasts which present themselves; yet does

the same Scripture *prepare us for this*. A blended condition of light and darkness; of sin and holiness; of chaff and wheat; of branches which bear fruit and those which bear none; of nets which hold good fish and bad;—such is the description which our Lord himself gives of His gospel kingdom on earth, till the grand hour of final separation before His throne arrives. And we may ask, is not this sad inconsistency in the experience of the universal “Body,” illustrated by a resembling experience as to every “member in particular?” If the CORPORATE LIFE of the Church be so lamentably deficient, is not the INDIVIDUAL LIFE of the believer continually marred by a like defection from holiness and truth?

5. We have before endeavoured to prove, that if religion *only* provided for man’s welfare as a spiritual unit, it would be a defective system; and altogether out of analogy with those relations which every human being bears to the settled constitution of a family and a nation. Indeed SPIRITUAL EGOTISM would be all which such an isolation of religious principle would produce. A law of positive restraint to act upon our faculties from without, is just as requisite to the perfection of our nature as a spiritual principle to operate on our moral springs within.

6. The whole doctrine of the Church, as laid down in the Bible, confirms this view of the Church as designed not to be only an UNSEEN INFLUENCE for the individual, but an embodied constitution, a visible framework, or sacramental Ark, for containing and preserving THE TRUTH.

7. Both the religious wants and the very nature of man require something outward and visible, as well as the inward and invisible, in religion. And this is true, because, 1st, Body and soul were BOTH brought under

the curse by primal transgressions; and therefore the spiritual corrective must be applied to BOTH PARTS of our compounded being. And 2d, By a primitive law of our nature, every internal principle seeks to *express itself* by some outward development; and by such external manifestation both strengthens itself and the religious constitution out of which it proceeds. Now with what consistency can it be maintained, that Christianity violates the whole analogy of our human being in every other respect? If the religious principle be truly inward as a LIFE, why should it not also be really outward in DEVELOPMENT? Hence rites, ceremonies, and sacramental emblems become requisites, in order to interpret through sensible media to others what must otherwise have been incarcerated in our own solitary bosoms.

8. Analogical proofs that spiritual powers and agencies should operate upon humanity through external and by DEFINED FORMS, which depend upon God's ABSOLUTE WILL alone for their authority,—abound on all sides; and wonderfully strengthen the argument for a VISIBLE CHURCH, to be considered as an ORGANIZED RECEPTACLE for those who receive Christ for their Lord. Thus, when we contemplate the mysterious kingdom of nature, we have no revelation of nude ESSENCES and abstract LAWS; but what we call by the names of Gravitation, Attraction, Chemical Affinity, &c., are the mere exponents of a hidden life, thus realized to man's observing senses. So also if we revert to God's empire of providential government, we behold all carried on through the palpable instrumentality of acts, persons, and events which, however transient and slight they may outwardly appear, often produce influences on the spiritual destinies of mankind beyond human calculation to overtake. Let

not therefore Rationalism cavil at the exceeding glory of the SACRAMENTAL BODY AND BLOOD OF CHRIST being associated with a FORM of communication so simple as bread and wine:—for how often have the revolution of kingdoms and the welfare of untold myriads depended on a look or tone, a passing word or single deed of a human being?

9. In order to perpetuate religious Principles and sacred doctrines, it appears necessary to enclose them in the PROTECTIVE FRAMEWORK of palpable rites, ceremonies, and exterior symbols. In accordance with this requirement, God has ever communicated Himself to our nature chiefly by TÓKENS and TESTIMONIES which were the coverings of His SPIRITUAL APPROACH to the soul of man. Thus did He manifest himself in fiery visions, a “cloud of glory,” &c., to the patriarchal and Mosaic worshippers of old. Hence we conclude that, the kingdom of Christ is not simply truth revealed and grace and gifts imparted: but that it also consists of a POSITIVE INSTITUTION, wherein and whereby such truth, grace, and gifts are taught and conveyed.

10. The spiritual and the visible are DISTINCTIONS, but not OPPOSITES. The one may be intelligibly allied with the other; even as the soul is not less *real* in the body, than when *out* of it. Those, therefore, who are afraid to admit the importance of the VISIBLE in religion, are as much mistaken in their philosophy as they are incomplete in their Christianity.

11. Again: It is very remarkable that in the New Testament our CORPORATE LIFE of spiritual privilege in the BODY OF CHRIST, is far more the subject of apostolical counsel, exhortation, and warning, than the PERSONAL EXPERIENCE of the single believer. The “WE,” and the

“US,” are infinitely more frequent than the “I” and “THOU.” Now a COMMUNION to be effective and permanent must be ORGANIC; and therefore some external institute is plainly implied, as a means for collecting the individual members into a GENERIC WHOLE. In other terms, a VISIBLE CHURCH must be constituted, if an external communion is to be maintained in this sensible world.

12. Finally (and as we venture to think, *incontestably*), in Scripture again and again by analogies, metaphors, figures, parables, &c., God’s elect in Christ are so described as *to annul the idea that the mere faith of the individual is ALL which the dispensation of Christ is intended to produce*. As a proof; consider that “THE CHURCH” is represented under the following illustrations: a “BRIDE;” the “KING’S DAUGHTER;” the “BELOVED;” a “MOUNTAIN;” the “Lord’s House, or TEMPLE;” the “KINGDOM OF HEAVEN;” the “BODY of Christ;” the “SPOUSE;” the “LAMB’S WIFE;” the “GROUND and PILLAR of the Truth.” Now if we attach any meaning at all to these phrases, it must be one which implies the soul’s experimental union with Christ, and through Him a sympathetic communion of the Saints with each other. True, our blessed Lord says, “The kingdom of God is WITHIN YOU” (Luke xvii. 20, 21): but this assertion does not in the remotest degree interfere with the doctrine of a CATHOLIC BODY, public and palpable, to be seen and heard and understood of men. It simply intimates that the PRIMARY WORD of the Divine Spirit is “within” the circle of man’s own invisible spirit: but when that spirit is thus quickened by the SANCTIFIER, the new principle of heavenly life in Christ will speedily *embody* itself in exterior operations, and thus become a *member* of the Church

catholic and visible. In truth, an objection against a Positive Church from this text, would be equally fatal to all conjunction or outward fellowship for any religious purpose whatsoever.

Thus then we humbly think, that our brethren who desire to subdue into silence their Romanistic opponents, by making personal Life ALL and corporate Life nothing, cannot fortify their position either by the principles of Reason, the analogies of Providence, or the declarations of Scripture. Let them rather meet them on the *scriptural ground* which the Church of England takes; whose doctrines both as to INDIVIDUALITY and CATHOLICITY, are in perfect harmony both with the teachings of the Bible, and the moral need of the human mind. She neither exaggerates, distorts, contracts, nor abbreviates one principle in religion, in order to enforce another: but, finding it the will of Christ that man's *individual life* should be maintained in CONJUNCTION with his *social life*, she provides for BOTH with maternal love, spiritual wisdom, and tender care. And would to God, instead of rending our Church by these unholy controversies, we could all say with affectionate reverence, oh! my Mother Church, "If I forget THEE let my right hand forget her cunning!"

VI.

ON THE IDEAL OF THE CHURCH, AS TO THE CREED WHICH
HER CATHOLIC MEMBERS MAINTAIN.

1. THEY hold that Christianity itself, so far as it is a religion of positive requirements, is a MEANS, and not an END. They cannot, therefore, mistake their CREED for a CHRIST, nor magnify their RELIGION into their GOD. The END, therefore, of the sublime Economy revealed unto mankind IN CHRIST,—they believe to be a FELLOWSHIP WITH THE TRIUNE JEHOVAH for evermore; which commences in the operations of covenanted grace now, and will be consummated in the fruitions of endless glory hereafter. Hence with them, CHRIST is “ALL IN ALL” in time, and *through* Him as Redeemer, and *by* His imparted Sanctifier, God may become their “ALL IN ALL” in eternity. Hence Forms, Rites, and Sacraments are not with them believed in as absolute and final, but relative and instrumental. FORMALISM, therefore, in principle is as much opposed to their views, as HERESY in doctrine.

2. But while TRUE CATHOLICS believe that Means are never to be falsely glorified into Ends, they are equally convinced that it is a wicked presumption on the part of man to aim at the End WITHOUT the Means. Hence again forms in religion are not by them considered merely as contingent appendices, or local modifications; nor as venerable Relics of the ancient Church, to be regarded with the traditional enthusiasm by Priests and Churchmen; but rather as INSTRUMENTS of a positive connexion between God and man; or as ATTESTING SYMBOLS which outwardly shadow forth inward truths; or as SACRAMENTAL CONVEYANCERS of Christ’s free grace to His

Body the Church. Holding therefore these views of Forms,—they cannot sympathize with those who arrogate to themselves the right to reject formal INSTITUTES which Christ or His Apostles have ordained ; any more than they can approve of others who wish to modify DOCTRINES which Christ and His Apostles have also revealed.

3. The Catholic Churchmen believe that in England we have a TRUE BRANCH OF CHRIST'S HOLY AND APOSTOLICAL CHURCH, which Church is ONE ; though partly visible in one sense, and partly invisible in another. Moreover, they believe that of this Church Jesus Christ, and HE ONLY, is the INVISIBLE, UNIVERSAL, and EVER-LASTING HEAD. And thus, if contemplated under the aspect of a Kingdom, they consider this Kingdom to be founded on the INCARNATION of the Son of God ; whereby a union hath been established between God reconciled and man redeemed, through the life, sufferings, and death of Jesus. Thus the Church is rooted and grounded IN CHRIST : and by a living communion with Him, both in a corporate or individual capacity,—our Humanity attains its consummation of bliss now, and its glory hereafter.

4. They believe that as this kingdom of Christ was designed to be universal, spiritual, and yet VISIBLE,—so hath Christ not committed it to the invention of human wisdom ; nor to the protection of human feelings ; but that He ORDERED, ENDOWED, and APPOINTED it in all things requisite unto “decency,” dignity, and permanence.

5. For the government of this kingdom, or Church Catholic, they resort to Christ's will as developed in His Word, expounded by his apostles, and carried out and continued on from their day unto the present hour :—during the whole of which period Christ has never been without a WITNESSING BODY FOR HIMSELF, on earth.

6. Catholic Churchmen believe that the Church of England hath been in possession from the earliest ages of certain SIGNS and SYMBOLS which exhibit the infallible proofs of her truly and apostolically forming a PART of the Redeemer's SPIRITUAL CONSTITUTION. Among these they consider the following ;—a Creed, the Sacraments, Offices, Liturgies, and Orders. And moreover they delight in the glorious fact, that amid all the mutations of time, the revolutions of kingdoms, and the passing away of earthly systems and schemes,—our APOSTOLICAL CHURCH hath stood firm and fast to the “faith once delivered unto the saints.” The presence of her GREAT HEAD hath been with her : and her clergy at this day can trace their ministerial commission, not to historical contingencies ; nor political convulsions ; nor to the expediencies of State-craft ; nor to the SOCIAL INVENTIONS of any age or country ;—but by a transmitted line upwardly and unbrokenly to an apostolical origin ; and which origin itself is ultimately resolved into the COMMISSION OF CHRIST FROM THE FATHER. “Go ye forth,” &c. AS my Father sent me, SO I send you.

7. They believe that THE REFORMATION, in the majesty and purity of its great principle, was FROM GOD : and that our glorious Reformers were human instruments in His hands for effectuating the mighty deliverance of our Church from the thralldom of Romish assumption, idolatry, and superstition. Thus, they are a PROTESTING body of Catholic believers : that is, men who *because* they are CATHOLICS, cannot be ROMANISTS. The so-called headship of the POPE they are convinced is nothing less than a SATANIC CARICATURE, set up by pride and ambition AGAINST the sacerdotal and regal offices of the Lord Jesus. In their valiant protest against this horrible intrusion of

a sinful creature between Nations and Christ as THEIR HEAD ALONE; between individual souls and Christ as also THEIR ONLY LORD; in this they admire and reverence the mission to which the martyrs and leaders of the ANGLICAN REFORMATION were called. Meanwhile, they are perfectly aware that many faults, inconsistencies, and errors accompanied this grand deliverance: but from the very nature of the case it could hardly have been prevented, but that the DISTINCT PERSONALITIES of nations and men, rather than the CORPORATE PRIVILEGES and duties of the Church,—must have *exclusively* employed and engrossed the minds of the Reformers.

8. But while the Catholic party abhor Rome, they heartily and honestly reject Geneva: as superstitions and idolatries are to be detested in the one case,—so sectarian egotism and schismatical novelties are to be avoided in the other. The catholic believer must have an EMBODIED CHURCH as well as an ABSTRACT CREED; and hence he is persuaded, that as the communication of grace to a sinner is altogether a free act of royal will on the part of Christ,—so must the *mode* and the *method*, by which and through which such grace comes, be left entirely and implicitly in the hands of our blessed Redeemer. Under this solemn impression, true Churchmen further believe that it is DISHONOURABLE TO CHRIST to imagine that He intended a MINISTRY, but left no rules for the selection and commission of ministers; and instituted SACRAMENTS, but made no provision for their dispensers! Hence it appears unto them that the Church of Christ (functionally viewed) is not chosen BY man, but constituted FOR him, by the Redeemer; and that instead of being a mere SPIRITUAL CLUB where each contributes his sum, and enters according to his own arbitrary taste or will, it is a

SUBLIME ORGANIZATION founded upon the positive decrees of Christ, and built upon the apostles and their successors in the ministry. Between the CATHOLICS therefore and SECTARIANS there is an immense gulf, not to be bridged over except by spurious charity and blind indifference to the law of the Redeemer.

9. So far from thinking that, to view Christianity as applied to man not only as an ISOLATED PERSON, but socially as a MEMBER IN A BODY, is to encourage formalism, they rather conclude that thereby Christ is *especially magnified*. For as long as religion is confined to the frames, feelings, and experience of an INDIVIDUAL, there is danger of egotism, self-indulgence, and self-righteousness. But when faith beholds the "BODY of Christ," and each man as a member related thereby to the whole, and *in* that whole enjoying a communion-life, the heart expands into a largeness which is heavenly and divine. Above all, this realization of CHRIST AND CHRIST ALONE, as the actuating Life and ruling Head not only of doctrines, but of INSTITUTES and FORMS in the Church, tends to empty the creature of all merit, and to ascribe everything holy, spiritual, and real, unto the Lord. The Word preached; the Sacrament dispensed; the prayer offered; the chapter read, and the praise ascribed—oh! the genuine Churchman in each and all can say, He is the Alpha of all their validity, and the Omega of all their effect.

10, and Lastly. In their positive aspect the Catholic party believe that all the yearnings of the age; all the restlessness of exacting intellect; the aspirations of society for fellowships on a broader basis, and the cry for education, enlightenment, liberty, and peace, ARE TO BE MET BY THAT SPIRITUAL PROVISION FOR HUMANITY WHICH

CHRIST HATH TREASURED UP IN HIS CHURCH. Thus, too, while they dread Dissenterism, they can perceive that in every form of self-will which the manifold sectarianism of the heart exhibits, there are distorted TRUTHS, mangled DOCTRINES, and mutilated PRINCIPLES at work, which are capable of finding a true explanation and deliverance in that SPIRITUAL CONSTITUTION which the Kingdom of Christ exhibits. In fact, they believe in the Church and in the Church ALONE, the harmony, unity, and co-existence of all those separate ideas and clashing systems which sectarianism loves and invents, *are to be realized*. This Creed therefore engenders no harsh bigotry, hatred, or intolerance, in the minds of those who hold it; but whether they cry "Glory to God in the highest," or "Good-will to man," they are convinced both the glory and the good-will are BEST promoted by those who live, feel, and act, under the controlling power of these words, "I BELIEVE IN THE HOLY CATHOLIC CHURCH."

VII.

ON THE IDEAL OF THE CHURCH IN REGARD TO HER
EXISTING RELATIONS.

FINALLY, let us consecrate a few pages to the Church of England, in regard to the extent of her existing relations. And here it is mere supererogation to observe, that within the narrow bounds of some brief pages we can enclose but few of those presiding truths which, under other circumstances, might be prominently developed and applied. All that we shall presume to attempt, is to throw a few glimmering remarks on the relationship which our venerable Establishment is now exhibiting towards the political, social, intellectual, and spiritual state of the empire.

In the outset, then, we may observe, that if the Church of England be indeed a true branch of Christ's holy and apostolic Church, then by her very spiritual constitution, she must emanate both directly and indirectly throughout the heart of the nation, a corrective influence and transforming efficacy, which, though the filmed eyes of political utilitarians may choose not to see,—are nevertheless deep, subtle, pervading, and in many ways spiritually and morally victorious over all the opposing elements of corruption with which they come in contact. For, experimentally defined, what is Christianity but "*the salt of the earth*," and "*the light of the world*;" and in proportion as the Church of England retains the one in its full savour, and the other in effective clearness, her Divine privilege is to act, under God, chiefly in the way of CONTRAST AND CORRECTION to the Christless world around. AS THE SALT, her office is to preserve mankind

from spiritual death and moral putrefaction ; and as THE LIGHT, her duty is, to irradiate and dissolve the clouds of unbelieving darkness that sin has gathered round the soul, in reference to God's character and its own condition. Here it is that the Church of Christ is realized in that lofty position to which she was predestinated from everlasting ; she miniatures the living character of the Redeemer on earth, by "*doing good*" both to the bodies and souls of men ; and therefore to quench her saving principles, would be virtually to bury mankind in the blackness of a moral eclipse, and in the blight of moral death.

In reference then to the energizing contrast which our Church must ever exhibit under all the complexional varieties of popular error and religion, need we hesitate to affirm that she is at this moment nobly authenticating her claims to be INSTRUCTRESS of the empire, by opposing mildly, majestically, and consistently, the GREAT HERESY OF OUR NATION—SELF-WILL ? Let us trace the evolution of this, under the fourfold division which we have already suggested.

And first, we have self-will in politics, producing treason to authority. We use the word treason advisedly, for under every varied shape, whether of Radicalism, Chartism, or Socialism, treason to all coercive law is at the root of this evil manifestation. Now, in what way does the Church counteract this political enormity ? Why, by embodying in all her forms, and implicating in all her doctrines the following truth, viz.—That in reference to government, the principle of God is sovereignty, the means submission, and the result order ; but that the principle of the Devil is equality, the means rebellion, and the result disorder. Assuredly, the suicidal axiom,

that "the people (*i. e.* the SELF-willing masses,) are the source of power," enjoys no shielding authority either from the Articles, Services, or Formulas of the Church of England. With her, sovereignty and magistracy are God-sanctioned and God-derived. "By ME kings reign, and princes decree justice." "The powers THAT BE are ordained OF GOD." "Honour the king;" "Obey them that have the rule over you;" "I exhort that, first of all, supplications, &c. &c., be made for kings, and *for all that are in authority.*" These are the maxims and principles which pervade the whole service and spirit of the Church of England. Like golden ligatures of truth, they bind the throne of human majesty on earth to the Throne of divine supremacy in heaven. Truths like these constitute the doctrinal inheritance, as well as the political glory of her people: and evil indeed will that day be, when, forsaking the foundation of DIVINE WILL as the basis of government and source of power, the Church should either attempt to teach, or the nation at large be willing to be taught,—that government sprung from a compromise of the individual will with general expediency; and that instead of an express sanction for sovereignty from God himself, a convenient phantasm, called in the vocabulary of political speculation, "*social compact*"—is the true ground and reason on which our civil authority may be said to repose. Let us devoutly thank God, that as long as the Church of England shall echo the Divine assertion, that "*whatsoever* things were written aforetime, were written for *our learning*,"—she will never require the light of mere human argument wherewith to thread her way through the labyrinthine darkness of political sophistry. It is her sublime and inalienable privilege both to possess, and to consult at the

Shrine of infallible reason itself, and thence to deliver the true principles of polity as well as faith to her children :—the Bible is in the midst of her (that intellectual Shekinah where the Supreme Intellect is enthroned)—and she will never authorize the blind doctrine of social parity in man, as long as her oracle of truth declares human subordination to be the revealed principle of God.

In passing from this subject, we may take the liberty to add, that much of the sinful confusion that covers the national mind on the subject of sovereignty and subjection, may be traced to the popularity of that destructive falsehood,—viz., That politics and religion are entirely unconnected. Now what is this but **POLITICAL ATHEISM**? Surely if the attributes of the Creator and the responsibilities of a rational creature are at all related to each other in the way of command and obedience, there can be no region of moral conduct in which this relationship may develop itself, or over which our faculties can expatiate,—where Divine control on the one hand, and human subjection on the other, are not to be distinctly, reverently, and uniformly acknowledged. So far from admitting the principle that politics and religion are separate and separable things, the Bible, and the Church of England, as instructing us by and through its pages, everywhere teaches us that God must be in politics, as in all other principles of conduct; or else, those politics must be virtually atheism in public men and measures; and if carried up to their native climax, tend to unthroned the Almighty as the God of nations, before the bar of whose will the character of man, under every form of evolution, is to stand and be judged. True, our Lord has illustrated the *distinct actings* of our obedience by his de-

cision. *Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's;*" but it yet remains to be proved, that he has any where implied that God is not the God of Cæsar and his things also! So that in all cases in which a king exerts authority, or a subject pays obedience, a Divine principle must never cease to control the one, or to actuate the other.

Let us now regard the Church of England as respects her relation to the social state of the empire: and may we not at once assert with a grateful largeness of expression, that she is the spiritual Centre, from whence our domestic morals pre-eminently derive their sacred force and beautiful expansion? Circulating, as she does by her varied ministrations, a rich life-blood of celestial influence through the vast framework of the social body,—who shall duly estimate the pervading energy with which she purifies the hearts and households of the land? Consider for instance, that when on every Sabbath-day she opens in the Gospel the gates of mercy to mankind, and causes the freshness and the fragrance of eternity to breathe over the deadness and dryness of our sin-fevered world,—how much of all that constitutes the moral heaven of the coming week—how much of all that is chaste in love, refined in thought, exalted in idea, and benevolent in action,—might be traced up to the truths she expounds, to the ordinances she administers, and to the motives which she is authorized to supply? Around her as the sun of our social system, the graces of private life may be said to shine and act; while from her they derive the evangelic beauty of their expression, and the philanthropic form of their development. How many crushed hearts does her soothing voice revive! How many chilled and desolated natures does she warm and cheer! How many

dark, doubting, and depraved spirits does she enlighten, convince, and restore! And on the bosom of Jesus how many a throbbing head has she pillowed in peace! And consider, too, how finely adapted is her ritual to that varied round of experiences, which are commensurate with the circles of social life. Whether present at the bridal altar, to hallow the bonds of human affection with the principles of Divine purity; or placing in the baptismal embrace of the child-loving Redeemer, new-born infancy; or hovering with all the watching eyes of a spiritual mother beside the solemnities of a dying bed; or chanting over the cherished dust of some departed saint the august requiem of immortality: in a word, whether you contemplate social life at the height of action, or in the depth of affliction,—may we not pour forth a national hymn of gratitude to the MOST HIGH for the influence, the character, and the principles of the Church of England? Surely he that toucheth Her toucheth the apple of the Nation's eye!

The third aspect under which the benign agency of our Establishment discovers itself shall now be considered, viz., as controlling and chastening the INTELLECTUAL STATE of the empire. And here, as before, we are profoundly mistaken if we do not find Her attitude, as the endowed teacher of revealed truth, and the commissioned proclaimer of divine mysteries,—to be at once dignified, noble, and uncompromising; and thus confronting with mild but majestic antagonism, certain states of national mind, modes of popular feeling, and manifestations of public delusion, which, if allowed to operate unchastened and uncoerced,—will terminate in the destruction of the real intellectual grandeur and moral sanity of the empire. Let us indulge in a little detail.

On casting our regards on the signs of the times, we are struck with the fact, that the expansive culture of the intellectual powers in the leading systems of the day, is heralded as the climax of national attainment, without the slightest reverence for the growth of moral feelings. INTELLECT IS NOW THE POPULAR GOD, around whose altar the discoveries of science and the flatteries of philosophy are concentrated and combined. The disastrous consequences of all this would require volumes to unfold. Let it suffice to say, that according to the revealed mind of God, man is a fallen being; that is, human nature is utterly, absolutely, and helplessly CORRUPT; and moreover, that much of this dreadful malady is rooted in the haughtiness of the intellect. This being the case, man can no more regenerate his own nature than he can magnify himself into the Almighty; whatever comes *from* man will partake *of* man. He is darkness, and cannot produce light; weakness, and cannot produce strength; corruption, and cannot produce purity. If restored at all therefore, the influence that will be adequate to the achievement must be *above* and *beyond* that nature with which it is to contend; in other words, it must be *supernatural* and *divine*. And if moreover we add to this, that the will is so distinct from the intellect, that no cultivation of the last, however exquisite and refined, can really of itself overcome the perversity of the first,—we cannot resist the conviction, that attained knowledge, apart from sacred principle, will serve only to deepen the moral gulf which exists between the Divine character and the human condition. Unfallen nature might be cultivated into an approximation with Deity, on its own principles, because they would be in harmonious analogy with the principles of God; but fallen nature can only

approach that blessed communion by a remedial process, that shall at every application of its alterative energy absorb the proud self-will of the creature in the absolute sovereignty of the Creator, until it be finally restored to its primeval image. Hence the grand especiality of the gospel is this: it drains out the self-righteousness and the self-confidence of human nature, that the righteousness and strength of the Divine may freely and fully be poured into its place. Thus the doctrines of grace present a humbling process to the native pride, powers, and principles of man. Either reason is transcended; or imagination checked; or curiosity tamed; or the will crossed, the affections subdued, and passions denied;—in other words, the “old man” is morally crucified on the cross of truth, that the “new man” may be produced by the creative energy of grace in his stead.

How closely these views apply to the Socinian arrogance of our day, and to that educational heresy which now so mournfully deludes even those who profess to “walk by faith, and not by sight,” needs no argument to show. But this we venture to assert, that if at the period of the Reformation sacred truth was concealed under clouds of Papal darkness and polluting superstition—the danger now is, that we shall be so dazzled by the intellectual glare of our own attainments, as to have no eyesight sufficiently meek and purified to behold the solemn lustre and loveliness of divine realities. We are more endangered by our light than our darkness; and in the blaze of scientific discovery have need to fear earnestly, that we do not mistake a philosophic admiration of God’s WORK for a spiritual imitation of His WILL. By contemplating the first we may indeed admire His Attri-

butes, but it is only by practising the second that we can adore his Personality.

And this brings us to a few remarks on the passion for physical science which now infects the entire frame of our popular literature. *Matter is more cultivated than mind*; and a spirit of subtle Materialism directly or indirectly wields a palsying influence over the free movements of all that is high, holy, and ethereal in our being. Above all, the facts of creation are beginning to be lifted into a rivalry with the principles of revelation, as though exhibiting a counterpart view of Godhead; so that if we adopt the fashionable creed of certain philosophers, the earth itself is a species of responsive Scripture, out of whose syllables of matter science may spell the complete name and nature of the Invisible God! Now, in opposition to all this, let us observe that the CHARACTER of God never was, and never can be, interpreted on the mere principles of natural philosophy. For notwithstanding the boasted march of physical science into the secrets of material creation, and the constitution of man, — *we are as far off as ever from a practical knowledge of the Divine will and purposes, if we exclude revelation.* The truth is, natural science has lighted its torch at the sun of revelation, and then waved it over the heads of mankind, in the boastful attitude of a light self-discovered. Or, we may otherwise assert, that philosophy has plundered the Bible of its costly principles, and thus attempted to demonstrate the adequacy of reason, to the overthrow of spiritual averments in the Bible. But after all, what is the amount of fair conclusion, drawn from “the things that are seen?” Why, that man is encircled with one huge MYSTERY OF MYSTERIALISM, without a single gleam

of moral explanation to illuminate the whole! If God (as philosophic sentiment exclaims) be simply merciful and wise, why this disorder and death? How can the philosopher reason his way by logical assent, from an imperfect and polluted creation, to the all-perfect and all-holy God? The utmost (we say it with profound respect) that *mere science* can achieve for him, is to leave his mind in a state of vibration between two wonders;—that, on the one hand, of those crowding glories and harmonies which combine their fascinations on all sides; and that, on the other, of those disorders and disasters that perpetually interrupt the scene, and mar the symmetry and benevolence of the whole. Here is mystery: before it philosophy is either mute, or babbles like an infant in its dream. But what says the Bible? “Cursed is the ground for THY SAKE.” “*The earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God, for the creature was made subject to vanity not willingly . . . —itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain until now.*” In this passage we have a profound inference, which science could never have educed; viz.—that the disorders of the natural world are to be *interpreted* by the disorders of the rational. In the existence of the last, there is a penal foundation for the first: in a word, the moral corruption of the world within and the physical corruption of the world without, when placed in the light of Scripture, are seen to be the interpreting counterparts of each other.

But enough of this: and now it may be asked, in what way do the doctrinal energies of our Church tend to counteract and chasten down this idolatry for unsanctified

intellect, and this vehement cultivation of physical science? We answer simply,—by setting a PERSONAL God in mystery and in mercy in all her prayers, praises, ordinances, and sacraments, continually before the mental eyes and capacities of her people. We say PERSONAL God; because it is with God in His living, acting, and controlling PERSONALITY, and not with mere attributes, or divine abstractions, that religion is conversant. In the world, all is earthly, sensual, temporal; in the Church, on the contrary, all is heavenly, spiritual, and eternal: man and his Maker are brought face to face; and instead of the exciting, feverish, and ever-changing novelties of material science, the mind converses with the venerable secrets and the solemn verities of a spiritual world to come. Above all, the Church of England preserves the intellect unflattered, by holding her mysteries unexplained. While paying due homage to the reason of man as a glorious FACULTY, she never trusts the presumption of its feeble ACTS. The presiding character of her formularies seems to be,—first, an authoritative announcement of the truth, claiming the submission ever, but the sacrifice never, of the human intellect: secondly, a scriptural fulness of doctrine: thirdly, a comprehensive grasp of application to the exigencies of the heart, and to the experiences of the soul: and fourthly, a spirit of candour and charity to all:—in short, at one time exhibiting heights of intellectual majesty which the mind of an archangel might delight to mount,—and at another, affording simplicities of statement which the tiny faculties of an infant may embrace. Thus under Divine mercy and guidance, she co-works with the central design of the Bible, in humbling the pride of our intellect, and subduing the perversity of our will. And how significant

is this momentous truth,—that as the *rejection* of mystery out of Christ was the fall of man unto death, so the *reception* of mystery in Christ must be his rise again unto life!

To this view of the Church of England, in connexion with her tranquillizing influence on the intellectual fever of our day,—much might be added also as to her wise provision against the imposture of excitement, the perils of expediency, and the power of opinion which are now diseasing the moral health of millions around us. But our space will only permit us to occupy a page or two on the bearings of our Church towards the nation at large, considered as her spiritual diocese.

What then is the general expression of the National Mind at present, considered as an index to its temperament in spiritual things? And here it would resemble a heathenish gratitude towards the Almighty Inspirer of whatsoever is divine in the motive, and exalted in the actions of man,—to deny that there is a spirit of *practical benevolence* distinguishing a large portion of professing members of our Church, which cannot be too highly commended. Their religion is not the monastic ideal of the mere contemplatist, residing coldly apart from the warm stir and homely life of men and things around them: but on the contrary, it is social in its very essence, and realizes its origin from the heart of God, by its catholic sympathy with the heart of man. Aware of that tremendous change which the increase of population will speedily introduce into the habits and principles of the people, and deeply impressed with the truth also, that in consequence of the extension of the elective franchise, the middle classes must virtually become the political masters of the empire,—we delight to recognise the heroic activity of thousands,

who are preparing to meet this crisis of national character on the sound principles of Christianity and Churchmanship. Hence societies for relieving the temporal distress, and for dispersing the spiritual darkness in which some millions of our countrymen are wasting and withering away,—are multiplying around with magnificent increase. For this revival of Christian energy, this noble combination of doctrines of love with deeds of mercy,—our gratitude cannot be too intensely felt, or too fervidly expressed. Above all, the fine glow of missionary zeal which is beginning to diffuse itself over the whole body of our Church with somewhat of its apostolical purity, together with a deepening consciousness of those paramount claims which the Colonies have on our spiritual compassion,—these, and other cheering signs and comforting manifestations, must not remain unthanked or unregarded.

But, granting all this to be no enthusiast's dream, but simply reality, we cannot disguise from ourselves, that in the main, the spirit of our day is utterly uncongenial with the humbling character and coercive power of those truths, for the teaching and impressing of which the Church of Christ has been constituted by God. To say nothing of those revolting forms and infernal shapes in which infidelity is daily revealing itself,—we have only to enumerate a few of the deteriorating influences at present in national prominence and power, to perceive at once that the sacred warfare of the Church of England is neither vague nor superficial. The intense passion for accumulation, under the spell of which money and the market become practically "the all in all" of popular sway and reference;* the distracting variety of pursuits,

* While mechanic arts, manufactures, agriculture, commerce, and

through which, as by so many moral valves, the steaming excitement of public restlessness continues to escape; the grovelling sacrifice of what is lofty in principle to the low venalties of expediency; the feverish love of external result in religion, science, and literature, instead of internal influence; a sickly homage paid to reigning opinion, however adverse that opinion may be to the Divine glory or human warfare; a profane trust in the powers of unconverted nature,—as if there yet lurked in the secrecies of our constitution certain elements of perfectability, which will enable victorious philosophy to triumph over the fallen nature of man: above all, the fatal blunder of thinking that the real elevation of the expanded intellect can be carried on by any other process than through the purifying transformation of the moral powers;—these

all those products of knowledge which are confined to gross, definite and tangible objects, have, with the aid of experimental philosophy, been every day putting on more brilliant colours, the splendour of the imagination has been fading; sensibility, which was formerly a generous nursling of rude nature, has been chased from its ancient range in the wide dominion of patriotism and religion with the weapons of derision, by a shadow calling it good sense; and calculations of presumptuous expediency, groping their way among partial and temporary consequences, have been substituted for the dictates of paramount and infallible conscience, the supreme embracer of consequences; lifeless and circumspect decencies have banished the graceful negligence and unsuspecting dignity of virtue.—*Wordsworth on the Relations of Great Britain*, &c. &c., p. 164.

* There are mysteries relative to the connexion between the moral and intellectual frame of man, which our faculties in their present fallen and deluded state are unequal to unfold. But notwithstanding this, all men, more or less, actually realize the connexion. There is a circular action between the state of the will and the conduct of the intellect continually experienced; while in reference to the force of the affections, how often does the deforming power of passion trans-

and other influences might be adduced as counteracting the mild agency of scriptural truth, and wielding a perpetual hostility against the moral aggression of our Church, in her endeavours to season the world with the salt of divine principle, and to preserve the souls of her children from doctrinal putrefaction and spiritual death.

Against all these varied elements then of existing enmity (combined in their action, though clashing in their principles), is there aught in the ruling doctrines and ritual apparatus of the Church of England, calculated to make head? Under God, we believe there is: and in her, we venture to assert, amid the rising waves of revolution and the tossing sea of popular discontent, the peace,

mute the Deity into a moral similitude to itself, and thus tempt the dreaming heretic to bask his voluptuous life away under the approving smile of an imagined Jehovah! Various are the passages in Scripture which contain the seeds of the finest and most effective arguments which may be brought against the profane tendency of our times, to make the expansion of the mental faculties, rather than the purification of the moral feelings, the great object of national ambition. Among others, let the following two be reverently considered, and we will dare to assert that they establish a principle firm as the divine attributes themselves, viz., that *the loftiest expansion of mind can never be attained without a corresponding purification of the heart.*

"The Jews marvelled (being worshippers of mere knowledge), saying, how knoweth this man letters, *having never learned?* Jesus answered them and said, my doctrine is not mine (*i. e.*, humanly excogitated, as you dream), but his that sent me. If any will (WILLS) TO DO HIS WILL, he shall KNOW OF THE DOCTRINE, whether it be of God, or whether I speak of myself." (John vii. 15, 16, 17.) Again, in a passage equally profound and sublime, we read, "Lord, how is it that thou wilt manifest thyself *unto us*, and *not unto the world?* Jesus answered and said unto him, if a MAN LOVE ME, HE WILL KEEP MY WORDS; and my Father will love him, and WE WILL COME UNTO HIM, and make our abode with him." (John xiv. 22, 23.)

happiness, and glory of the empire can alone be safely arked. To illustrate this would require a volume: yet may the whole be concentrated in this one inviolable fact, — THE SAVING PRINCIPLES OF OUR CHURCH ARE IN ABSOLUTE HARMONY WITH THE REVEALED PROMISES OF HEAVEN; AND THE MORE THE NATION IS TAUGHT TO EMBODY THE PURITY OF THE ONE IN HER CHARACTER, THE MORE SHE WILL REALIZE THE BLESSING OF THE OTHER IN HER WELFARE. For demonstrated it may be with the precision of mathematical proof, that "*righteousness exalteth a nation, but sin is a reproach to any people.*" True, in the eye of our Church no relation which man bears to this world is forgot; but it is pre-eminently over the destinies of his eternal consciousness that she bends her watchful and unwearied gaze. In order to discipline the infant of time for its manhood in eternity, she perpetually brings before the responsible soul its ever-awful relationship to Godhead, in the Triune aspect of CREATOR, REDEEMER, and JUDGE: and in all the detail of that supernatural hidden life which religion inculcates, there is a celestial provision for counteracting the infection of that lower form of visible and worldly life, which our blended experience must continually face. Heavenly and holy indeed must that Church be, that unteaches human pride before she teaches Divine knowledge—that everywhere subordinates the intellectual to the moral, the temporal to the eternal—and in contrast with the baseness of expediency, and the vagaries of opinion, authenticates SACRED PRINCIPLE as the only standard of what is right, and the WORD OF GOD as the only test of what is true. Above all, while by her Litany our venerated Church *interprets the national conscience* in reference to sin felt and salvation needed,—what irradiations of joy does she at-

tract from the Sanctuary of peace above, wherewith to illumine this blighted world of darkness, graves, and tears! Mindful that the begun heaven of the spirit consists in that moral reflection of our Maker which holiness begets within,—she ever sets before the eyes of her people the promotion of the DIVINE GLORY as the great purpose of their lives, and the exhibition of DIVINE LOVE as the great motive of their hearts: and teaches them that not in wealth acquired, not in rank enjoyed, not in the palms of intellect, not in the pursuits of science, but that in spiritual reconciliation with God in the conscience,—the perfective grandeur and ennobling happiness of our nature can be found. Profoundly indeed does she show the way to be happy, by affording the means how to become holy. And if it can be proved that UNIVERSAL TRUTH is the object of the intellect, and UNIVERSAL GOOD the object of the will,—what is the Church of England in her doctrinal voice but the spiritual echo of this almighty text—“Christ is ALL and in All?”

And yet though CHRIST be now “All in All,” *there will come a period in the history of the Church glorified, when “GOD shall be All in All.”* What we intend by this prospect of man’s predestinated glory, will appear from the following passage in the fifteenth chapter of the First Epistle to the Corinthians. “And when all things shall be subdued unto Him, then shall the *Son also himself be subject unto him*, that put all things under Him,” that “GOD MAY BE ALL IN ALL.” In Colossians we read, “CHRIST is all in All;” but the distinctive language in these parallel texts relates to the difference of *time*, to which each belongs. In the Colossians the Apostle alludes to all connected with the *mediatorial empire* over which Christ as meritorious God-man reigns; but in the

Corinthians he carries the mind to a period beyond this, when the *designs* of mediation being accomplished, the entire *system* of mediation shall terminate, and thus GOD HIMSELF be an IMMEDIATE "All in All." This is indeed a contemplation almost too sublime for our feeble minds to endure. The dominion of the Mediator commenced with the entrance of sin into our nature, and it appears that when that sin, both in principle and in fact has been expelled,—then with the conclusion of its power, shall also end the mediatorial reign of Christ. Henceforth no religion will be required ; no sacraments needed ; no veiling ceremonies and intervening rites will come between the consciousness of the glorified Spirits and the Godhead whom they are to adore. But, whether or no, Christ will continue to be a MANIFESTER of God to all finite Intelligence throughout eternity, although not a Mediator between them,—is a matter on which it becomes us to speak with cautious reverence. In the opinions of some divines, though CHRIST will hereafter resign His throne as a Mediatorial King, he must ever constitute the GRAND MEDIUM whereby the Invisible Jehovah will disclose and display His essential glories and attributes, both unto angels and unto men. Meanwhile, if we confine ourselves to the literal expression, "GOD shall be ALL IN ALL,"—do not the words imply that in some ineffable way the souls of the beatified shall worship in the living sanctuary of the DIVINE BEING Himself, since GOD is to be All in All? Wondrous promise! which intimates that every saved human spirit shall be instinct with divinity, and "*all*" which our actuated soul *is, thinks, feels, or wills*, appear like a mysterious pulsation of the ONE INFINITE MIND who throbs with simultaneous expression "in All." A truth of kindred magnificence

is conveyed also by what is said in the Revelations, concerning "the Lord God Almighty" being a "*Temple*." Does not this mean that within the awful shrine of His encompassing Attributes, the Church of the Redeemed is destined to worship and wonder, and thus feel her conscious eternity to be nothing less than prediction fulfilled, —"GOD IS ALL IN ALL?"

APPENDIX.

NOTE ON THE ROMAN SCHISM AND THE ENGLISH CHURCH.

[RECENT debates in both Houses of Parliament must have impressed upon all sound and spiritual Churchmen, the necessity of imbuing the popular mind with a right view of what constitutes the real catholicity of the English and Irish Church, in contrast with that fictitious universalism which Romish arrogance perpetually assumes. The following remarks may, therefore, be useful in this respect. They are selected from a letter addressed by the present writer to one of the editors of an ultra-montane newspaper, called the "*Univers*," published in Paris. The work specifically alluded to is a French publication, entitled "*LE MOUVEMENT RELIGIEUX*," &c. &c., and is precisely such a production as a believing student of the "*TABLET*," or an impassioned worshipper of Mr. O'Connell, might be expected to compose :]—

"The very title of his work is gratuitous, and takes for granted what thousands of English Churchmen laugh to scorn, and repudiate with ineffable disgust. M. Gondon puts in his title page not simply "*Le Mouvement Religieux* ;" but also "*Le RETOUR de l'Eglise Anglicane, à l'Unité*." This ridiculous verbiage may be very soothing in the ears of ultra-montane Papists, whose intellects have been blinded by Satan into the monstrous belief, that submission to a mere Italian priest, and adherence to Catholic unity, are inseparable things ! But I beg to assure the presiding genius of *L'Univers*, we deny, as REAL CATHOLICS, the presumption on which M. Gondon's dogmatic produc-

tion starts. Like most of his fraternity, this gentleman finds it marvellously convenient to *assume* as an unquestioned and unquestionable verity, that the Romish Church and the Catholic Church are convertible things; and moreover, that the Pope is the earthly head of this Church, and the centre of visible unity: so that, forsooth, those Churches who do not submit to his decrees, and sustain his supremacy, are not *Catholic*, but sectarian novelties! This, we repeat, is the ultra-montanism of *L'Univers*, in its essential principle; and need we add, that we reject this fundamental sophism with the utmost disdain: it is indeed taking for GRANTED the very thing which Anglo-Catholics deny. If M. Gondon can suggest any mode of carrying on this controversy, with the blessing of God, I undertake to disprove this gigantic assumption concerning the Pope as the centre of unity, from REASON, HISTORY, TRADITION, and THE WORD OF GOD. Meanwhile, let us just whisper into his ear the mighty words of no less a Pope than the great St. Gregory himself, who, when John, patriarch of Constantinople, dared to assume the title of "UNIVERSAL BISHOP," protested against this anti-Christian arrogance thus:—"FAR BE THIS BLASPHEMOUS TITLE FROM THE HEART OF CHRISTIANS." We earnestly commend this glorious orthodoxy of A POPE to *les Redacteurs de l'Univers*, when they fulminate their ultra-montane bulls in favour of Popish supremacy at Rome."

"The word *Catholic* is next alluded to by M. Gondon; and he is quite right in asserting that no controversy could be carried on in a logical way between us, until we understand each other's precise meaning in the use of that pregnant term. In a transient communication like this, I cannot of course be expected to enter into a dogmatic treatise on the word *Catholic*. But a few passing remarks you must allow me to offer. UNIVERSALISM, then, in its PHYSICAL and ABSOLUTE sense, cannot be predicated of ANY Church on the face of the earth; this is a self-evident proposition, which, like a first principle, is seen in its own light. Accordingly, M. Gondon must agree with me in using the word *Catholic* in a moral and ecclesiastical sense. What then do we mean by "Catholic Church?" My answer is two-fold:—first, we thereby intend to *distinguish* the Christian Church from the Jewish; which plainly was not Catholic, but peculiar: there the PUBLIC WORSHIP of God was confined to ONE COUNTRY, the sacrifices were limited to ONE TEMPLE, and the Church was contracted into ONE NATION: not so with the Church of Christ, which, in distinction,

is *universal* or catholic. Still the question is *positively* to be considered, viz. :—what do we mean when we say “I believe in the Holy *Catholic* Church?” Now, is M. Gondon aware, that the more ancient creeds have not the “Catholic,” but simply “Holy?” The word *Catholic* was added by the Greeks, and afterwards received into the Latin Symbol. Let us then simply state what we understand by “Catholic Church” the entire body of believing Christians, who continue in “the Apostles’ doctrine and fellowship,” holding fast and firm the “faith once delivered unto the saints.” Will M. Gondon accept this interpretation of Catholic? As he has presumed to write a thick volume upon our English Church, has he ever read the immortal pages of Bishop Pearson on the Creed?—a man of whose genius the illustrious scholar and critic, Bentley, said, “Its very dust was gold.” I am bold enough to suspect, that M. Gondon knows nothing of our theological literature, in its HIGHEST FORMS, whatever; and he must, therefore, pardon me for offering two brief extracts on the meaning of *Catholic*—the one is from the writings of Pearson, and the other from the celebrated Bishop Bull, the great antagonist of Boussuet. Pearson says (Works, Oxford edition, 8vo. vol. . p. 410)—“Wherefore, I conclude that this Catholicism, or second affection of the Church, consisteth generally in universality, or embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kinds of obedience, as curing all diseases and planting all graces in the souls of men. The necessity of believing the Holy Catholic Church, appeareth first in this, that Christ hath appointed it as the only way unto eternal life. . . . Christ never appointed two ways to heaven; nor did he build a Church to save some, and make another institution for other men’s salvation. There is no other name under heaven, given among men, whereby we must be saved, but the name of Jesus; and that name is no otherwise given under heaven than in the Church. As none were saved from the deluge but such as were within the ark of Noah, framed for their reception by the command of God; as none of the first-born of Egypt lived, but such as were within those habitations which were sprinkled with blood by the appointment of God, for their preservation; so none shall ever be of God, which belong not to the Church of God.” And now let us hear that fine champion of English Catholicism, Bishop Bull, whose prodigious learning caused Boussuet himself to compliment an Anglican

prelate. "By the CATHOLIC CHURCH, I mean the Church universal, being a collection of all the Churches throughout the world, who retain *the faith* (απαξ) *delivered to the saints* (Jude 3); that is, who hold and profess, in the substance of it, that faith and religion which was delivered by the apostles of Christ to the first original Churches, according to Tertullian's rule before mentioned."—(Bull's Works, Oxford edition, vol. ii. p. 242.) "None of us do affirm that our Church is the only true Church: for that would be a schismatic assertion, like that of the Donatists of old, and THE PAPISTS nowadays, and the highest breach of charity, in damning all the Christian world besides ourselves."—(*Ibid*, vol. ii. p. 188.)

"We must now revert to another point in my remarks on M. Gondon's "*Mouvement*," to which the editor of *L'Univers* has alluded with sarcastic triumph. How far or not his sneering Romanism is premature, will presently appear. Your readers, sir, will perhaps remember, that in reply to the boastful assertions of M. Gondon, against the Catholicity of the English Church, I threw down the following challenge: viz., that I would undertake to prove the following three propositions:"

(1.) That in England the so-called Romish Church is nothing more than a SECT.

(2.) That the English Church is our true Catholic Church.

(3.) That the Popish "Bishops" in England and Ireland are SCHISMATICS.

"Now on this occasion I am not called to enter on this triple argument, but to M. Gondon's sneer I am bound to reply—" *Je ne comprends pas sa seconde proposition. Comment une Eglise serait elle Catholique en Angleterre, si elle cesse de l'être en quittant cette île?*" Really, sir, it is not my duty to supply the editor of the *L'Univers* with comprehension as well as ideas; but let me tell him, that when English Churchmen call their Church by the venerable name of "Catholic," they do so principally for two reasons: first, because they consider her to be not exclusively the Catholic Church, like the Romish Dissenters; but because they know her to be a TRUE BRANCH, primitive and apostolical, of that ONE CHURCH UNIVERSAL which Christ founded; and secondly, in order to *distinguish* their own Communion from the almost numberless sects and nameless societies which arrogate to themselves the attributes of "Churches," but which, according to the tenth Canon of the English Church, are to be consi-

dered as no organized Churches at all. Where then is the absurdity of our denominating the Mother Church of Great Britain, *Catholic*?"

"But let us again retort the argument on this oracle of modern ultra-montanism. What right then, either in reason, history, or fact, has the Romish Church to limit the exclusive appropriation of *Catholic* to herself? Her dogmas, principles, articles, and doctrines, are to a great extent novelties and intrusions, which, like all other forms of dissenterism, have been invented by the sectarian discontent of man's heart; and have therefore no pretensions whatever to Catholicity, or primitive truth. The Romanists vastly exaggerate the extent of the Papal see. Before the fifteenth century, those Roman Churches, which are not within the European continent, had no existence. Then, neither in Africa, Asia, nor America, had Rome her ecclesiastical colonies. And at the present period can anything be more preposterous, than for the slaves of the Pope to grasp unto themselves the title of exclusive Catholicity? Do these adulators of Romish assumption imagine, that the ORIENTAL CHURCH in European Turkey, Siberia, a great part of Russia, Moldavia, Greece, the Archipelago, Syria, Palestine, and Egypt—is an absolute nonentity? Are the immense communions of believers in the East, which are under the Episcopacy of the four Patriarchs of Antioch, Alexandria, Constantinople, and Jerusalem, to be melted into mere negations before the flaming arrogance of pontifical Rome? If not, then what becomes of that miserable falsehood, and bombastic absurdity, that in the Roman community THE Catholic Church exists, to the destruction of all other branches of the Church Universal? In the words then of a distinguished Churchman in our day, let me add:—"Our Churches are CATHOLIC, because they acknowledge *the* Catholic Church, respect its authority, receive its faith, and have never been divided from it."

"In another part of M. Gondon's letter, the writer of this is censured for speaking of Mr. Ward's book as "heretical." Since that letter appeared, we all know the decision which an overwhelming majority in Oxford have come to, in reference to some passages of ecclesiastical treason towards the Church of England, which this "Ideal" of Mr. Ward has ventured to publish:—we need not therefore enter largely into this subject. Let others plead for "*holding*" Romish doctrines, as distinct from "*teaching*" them: let them reconcile their consciences as they can, before a heart-searching God, as to the honesty of their conduct towards a Church whose principles they betray, and whose

creed they undermine. They are left to "stand or fall to their own Master." Still, we do venture to say, that should this period of ecclesiastical excitement be recorded by some future historian, he will blush to register the names of men, who have taught the young minds and the inexperienced hearts of our Church to believe, that the Fathers of our Reformed Communion were fools who did not understand their own words, and heretics who betrayed the purity of that truth which they were bound to defend. As a specimen of "Ideal" orthodoxy—in which we are at a loss which to prefer, either the charity of the text or the soundness of the doctrine—permit me to quote one passage from Mr. Ward's book, upon which the University has put its righteous brand. We all know that in many of our Articles a strong element of Lutheran sentiment prevails. Every one who has studied the mere alphabet of the Reformation, is quite aware that Melancthon was more than once consulted by Cranmer in their preparation; and that both before and after their revision, concerning our justification in a *forensic sense* before God, the Augsburg confession was virtually a model. Now the author of the following dreadful language, be it remembered, swore on the faith of the Holy Gospels, in plain, literal, obvious, and absolute terms, his adherence to our "Articles"—the 11th of which delivers this doctrine: "We are accounted *righteous before God*, ONLY for the merit of our Lord and Saviour Jesus Christ by FAITH, and not for our own WORKS or deservings." Bearing this fact in mind, we transcribe the ensuing extract, which Mr. Ward quotes from his own articles in the *British Critic*, and honours it with his high and holy approval:—"Evangelicals cleave to the soul-destroying heresy of Luther on the subject of justification."—"A religious person, who shall be sufficiently clear-headed to understand the meaning of words" (this is really a very suicidal remark for the author of "the Ideal" to venture) "is warranted in rejecting Lutheranism (which, by the way, Mr. Ward does not comprehend) ON THE VERY SAME GROUNDS WHICH WOULD INDUCE HIM TO REJECT ATHEISM!—which he feels on most certain grounds to be opposed to first principles." This is tolerably severe, and rather strong than otherwise. But our Jupiter Tonans of Romanistic orthodoxy, comes down upon the defenceless head of poor Luther with a still more overwhelming burst of indignation: "When we speak of Lutheranism, we speak of an abstract doctrine, which cannot, we verily believe, be held consistently *by the Devils*; but which is held to

an alarming extent among 'EVANGELICALS,' *though* INCONSISTENTLY!!" Truly the "Evangelicals" are indebted much to the Christian mildness and touching pathos of this reproof. They have often been assailed with the contempt and sarcasm of writers before this; but there is a combination of poetry and piety about the author of the "Ideal," which leaves all prior rebuke from "those who *hold* Romish doctrines" far distant. Meanwhile, may an insignificant Presbyterian, with the utmost delicacy, be allowed to intimate—that such treatment of the "Devils" is almost as unjust as his conduct to the "Evangelicals." Mr. Ward intimates that the "Devils" are even worse than "Atheists." But a certain writer in a book called the "New Testament," informs us that "Devils *believe* and tremble." It is therefore not even giving the "Devils" their due, thus to confound them with "Ideal" "Atheists."

"In contrast, however, with this volcanicirruption of burning disgust against an anti-Romish Article in our Reformed Church, let us hear the language of "judicious Master Hooker." Even among those English ultra-Montanists whose desire it is that we should bewail "THE GREAT SIN OF THE SIXTEENTH CENTURY" (!!!) at the feet of the Romish Pontiff, there never was a man who felt the true and healthful meaning of the following maxim like the venerable saint whose words will follow it:—"Contra rationem nemo sobrius; contra scripturam nemo Christianus; CONTRA ECCLESIAM NEMO CATHOLICUS." But now let the English words of Hooker be heard:—

"Such are we in the sight of God the Father AS IS THE VERY SON OF GOD HIMSELF. Let it be counted folly, or frenzy, or fury whatsoever, it is our comfort and wisdom; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the son of man; and that MEN ARE MADE THE RIGHTEOUSNESS OF GOD. * * * Search all the generations of men since the fall of our father Adam; find one man that hath done one action which hath passed from him pure, and for that one man's only action neither man nor angel shall feel the torments that are prepared for both."—*Discourse of Justification*.

Perhaps, however, some people may be ready to say, the author of the "Ideal" does not seriously mean to assert that such men as Latimer, Ridley, Hooker, and Davenant—all of whom held justification by faith, *properly understood*—were more infernal in their creed than "Devils." His own words shall reply to this generous supposition:—

"Speaking still of the said abstract Lutheran doctrine, there is no one circumstance connected with my HUMBLE (?) efforts in the *British Critic*, on which I look back with so much satisfaction as on this; that I have ventured to characterise THAT HATEFUL AND FEARFUL TYPE OF ANTICHRIST IN TERMS NOT WHOLLY INADEQUATE TO ITS PRODIGIOUS DEMERITS."

"So much for "The Ideal," which if not in this passage the *actual* of Tractarian Popery run mad—is something else, which no brother clergyman would like to describe. And here, after this fulmination of fierce abuse on "the Lutheran heresy," allow one, who perchance has studied the life, principles, and character of Martin Luther, a little more than the author of "THE IDEAL" pretends to have done—to say a passing word in behalf of the valiant Reformer. Who then disputes for one moment, that there are passages in his life and portions of his conduct, which even Luther's German admirers acknowledge with sincere regret? His natural temper was violent and headstrong; oft-times his language grew revoltingly coarse; and in controversy he was apt to fall into that very fault of assumed infallibility which he reprobated with such severe energy in others. Moreover, let it be freely granted that there are *some* theological views developed by Luther, which no consistent English Churchman would be willing to defend, and that in his honest recoil from the self-righteous tendencies of Romanism, he frequently rebounded to the very brink of Antinomian heterodoxy. Let all this, we say, be allowed; and still we venture to assert, that since the Apostolic age a finer specimen of magnanimity and faith, of fearless heart and gigantic intellect, of heroic resolve and heavenly enthusiasm for what was believed to be the cause of Christ's truth and man's salvation—this world of ours had not witnessed. Let it never be forgotten, that many of those elements which vitiated the excellencies of Luther's great heart and glorious mind, *were partially derived from the bad system in which his moral being was originally nurtured*. Hence, it is a savage injustice on the part of the Romanists, to taunt the German Reformer with faults, which their own ecclesiastical corruptions assisted in producing. And who can estimate Luther, with the faintest possibility of giving his character a fair consideration, who does not remember the character of the times, their political complexion, their moral and spiritual peculiarities, the style of Latin freedom in which polemics were then carried on, and above all, the gross, glaring, and grievous wrongs inflicted by Leo,

his legates, and agents, on the appeals of the Reformer for a fair trial? That writers of the "IDEAL" school, whose morbid sickliness of mind, and religious sentimentalism of feeling sympathise with all the mysticism of Roman theology, cannot appreciate Luther—is almost a natural consequence of their peculiar temperament in regard to divine things: in this respect they are to be pitied more than condemned. Still, they might have the modest forbearance to abstain from dealing out their atrocious invectives and ruthless censures on a man who, at least, was an earnest, truth-seeking, and God-fearing spirit; and one (with all his allowed infirmities), the dust from whose shoes many of his modern revilers are not worthy to wipe. Again, sir, how comes it to pass that these "Ideal" sycophants of the Trentine Creed do not remember, that if ever one human being more than another, really, prayerfully, and intensely endeavoured to absorb into the very life-blood of his spiritual nature *all which Roman theology could impart*—that soul was Martin Luther? As a proof of this, we have only to remind the reader of all the process of mighty experience and mysterious trial through which Luther passed, on his way to the clear "*truth as it is in Jesus*;" and how teachably and meekly, at all times, he surrendered both heart and head to the rules and restraints of his Church. In short, we cannot understand how any one who believes that Luther was sincere in his convictions, can doubt this—that he left the Romish Church, simply because to the very centre of his consciousness was he convinced that the Romish Church *had deserted God*. In him there was nothing of the anarch, the fanatic, or the schismatical innovator. He loved TRUTH with impassioned earnestness; and he yearned over the endangered souls of his benighted countrymen with a compassion, which had its perfect archetype in HIM who wept over Jerusalem's fated towers. In the Gospel, according to the Pope and priesthood of Rome, he had found that man's own WORKS tended to supplant the Saviour's merit, and man's own WILL to be a substitute for the Holy Ghost. But in the Gospel according unto God, and in the Priesthood of Jesus Christ, he discovered that we are "justified FREELY by His GRACE through the redemption that is IN Jesus Christ;" and also, that there is a Divine Spirit who "worketh in us both to WILL and to DO of His good pleasure."

"I have now responded to the chief points treated upon in M. Gondon's letter, so far as they relate to matters of personal opinion and conduct. As to the strictly *theological* questions to which he refers, as

tained in his audacious work—you do not seem inclined to offer your pages for their discussion. I must therefore leave this matter for some other occasion. Before, however, I terminate this protracted epistle, let me boldly tell the editor of *L'Univers*, that his conception of what the Anglican Reformation really was, is altogether erroneous and unsound. He considers it, in the main, as almost the national apotheosis of SELF-WILL in an ecclesiastical form, and that its doctrine amounts to this monstrous assertion—a man may choose his own Creed and select his own Church, according to the arbitrary action of his own private judgment, without the remotest submission of heart and mind to the teaching of THE Church, and the voice of UNIVERSAL TRADITION. Nothing can be more completely the reverse of truth than this. The foreign Reformers rejected such hideous licence; and the English Reformers again and again, both in their treatises, sermons, and homilies, repudiate this rash and unholy flattery of INDIVIDUAL SELF, under the plea of conscience and private judgment. Even Luther pronounces a direct anathema upon those sectarian anarchs who are wicked enough to despise and repudiate the consenting voice of universal antiquity. The Saxon Confession, for instance, says, “We condemn all the madnesses (*furors*) which are opposed to the creed;” and others *condemned by the true judgments of the Church*. And when we revert to the historic annals of our own Reformation, we find Latimer, Ridley, and especially Cranmer and Jewell, perpetually doing homage, not to the wild movements of partial self-will, but to the voice of TRUE ANTIQUITY AND CATHOLIC TRADITION. For instance, the “*Necessary Doctrine*,” &c., which was agreed on by the Church, *as such*, in 1543, has the following passage:—“All those things which were taught by the apostles, and have been, by a *whole universal consent of the Church of Christ ever sith that time, taught continually, and taken always for true*, ought to be received, accepted, and kept, as a PERFECT DOCTRINE APOSTOLIC.”

“In future therefore let M. Gondon and his editorial compeers—who through the pages of *L'Univers* deify the Pope into a kind of terrestrial god, and slander the *Catholic Church of England*—study the *principles* of the Reformation, before they presume to condemn its *consequences*. Our Church is no more answerable for the sectarian abuse to which the doctrine of “private judgment” has been subject, than the Romish Communion is accountable for every mad perversity which the rashness of her individual members has ventured to exhibit.

Whatever the flippant pages of foreign authors may venture to assert, I can assure M. Gondon and *L'Univers*, that there are thousands of true-hearted Churchmen in England who are quite willing to say, with the accomplished author of "*Origines Liturgicæ*," — "The Church of England, in fact, rejects every doctrine that the UNIVERSAL CHURCH has condemned, and believes everything which that Church has declared to be an article of faith; and as a member of the Church of England, and in the strictest conformity with her principles, I receive every decree, council, and doctrine which the CATHOLIC CHURCH receives, and anathematize every heresy which she anathematizes."

"With these words, sir, I conclude this epistle, which has extended itself far beyond my intention. Be assured that my heart's prayer is for a holy unity of Christ's Church here on earth, both VISIBLE AND INVISIBLE. For that blessed consummation may we incessantly besiege the throne of grace with our prayers; and, so far as the blinded victims of Romish superstition are personally concerned, give me credit for plain sincerity and Christian truthfulness when I add, that 'my heart's desire and prayer is—THAT THEY MAY BE SAVED.'"

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